VICARY
THE
SURGIONS
DIRECTORIE

1651

53120/A

THE

SURGIONS DIRECTORIE,

FOR

Young Practitioners,

In Anatomie, Wounds and Cures, &c.

SHEWING,

The Excellencie of divers Secrets belonging to that noble Art and Mysterie.

Very usefull in these Times upon any sodaine Accidents.

And may well serve,

As a noble Exercise for Gentlewomen, and others; who desire Science in Medicine and Surgery, for a generall Good.

Divided into X. Parts.

(Whose Contents follow in the next Page.)

Written by *T. Vicary* Esquire, Chyrurgion to *Hen* 8. *Edw.* 6. & *Mary.* & *Eliz.*

LONDON,

Printed by T. FAWCET, dwelling in *Shoo-Lane,* at the Signe of the *Dolphin.* 1651.

And are to be sold by *J. Nutball,* at his Shop in *Fleetstreet* at the signe of *Herculus* Pillers.

4466

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THE CONTENTS OF THIS Booke, with its severall Parts. *viz.*

PART. I. *Of* Chyrurgerie, *and* Anatomy *of Mans body, &c. By* T. Vicary *Esquire. And published by* W. Clowes W. Beton, Rich. Story *and* Fd. Baily, *Chyrurgions. to St.* Bartholmewes *Hospitall* London.

II. *Of the Theorick and Practicke parts, and observations for letting of* Blood.

III. *Of the Judgement of divers* Urines, *&c.*

IV. *The Definition of* Wounds *in severall parts of the Body, and their* Cures.

V. *Of the making of severall* Emplaisters.

VI. *The making of divers* Unguents.

VII. *Distilling and making of* Waters, *with their severall vertues.*

VIII. *The Excellency of our English* Bathes, *and the use of them, Written by D.* Turner, *Doct. of Physicke, and Published by* W. Bremer, *Practitioner in Physick and Surgery, for the benefit of the poorer sort of people, &c.*

IX. *The*

IX. *For perbreaking and Flux. As alſo, the great operation and vertue of ſeverall* Herbes, Plants, *and* Drugs *&c. for divers uſes in Phyſick and Surgery, &c.*

X. *Of* Medicines, Remedies, *and* Cures, *belonging to ſeverall Diſeaſes and Infirmities, incident to all parts of the body of Man &c. As alſo Remedies for the French P. otherwiſe called* Morbus Gallicus ; *Alſo, Preſervatives to bee uſed against the Plague, in the time of Viſitation, &c.*

TO

TO
ALL THE VERTUOUS
LADYES and GENTLEVVOMEN, of this Common-wealth of *England*, whose Goodnesse surpasseth greatnesse, and desires to Exercise themselves (as nursing Mothers) in the Art of *Medicine* and *Surgery*, (especially in the remote parts of this Kingdome) where is neyther *Physitian* nor *Surgeon* to bee had when sodaine Accidents happen; whereby the poorer sort of People many times perish for want of Advice.

Courteous Ladyes,
and Gentlewomen,

AS this little Treatise is a *Messelin* of divers hidden *Secrets*; So likewise you must observe the *use* of them in Practice. As first, the use and knowledge of the severall Parts of *Anatomie*; so likewise doe of the rest, as

Physicke, Surgerie, Medicine, Waters, Vnguents, Emplaisters, Remedies, &c. The rare vertue of our English *Bathes*, the Iudgement of divers *Vrines*; the vertue and operation of divers *Herbes, Plants*, and *Drugs*, &c. All tending to the benefit and use of man; yet various and different in their effects and workings, according to the severall humours and dispositions of men in their Cures. For as St. *Paul* doth say, *The guift of Healing is the guift of the Holy Spirit.* Which thing may partly satisfie any rationall judgement from despising of all for the failings of some, it being the gleanings of divers who made tryall of them for good, and hath left them to Posterity. Thus leaving you Ladies and Gentlewomen, to your charitable acting and doing good when need shall require, the Lord no doubt will requite you with a blessing.

Farewell.

T. F.

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THE SVRGIONS DIRECTORY:

OR,

An Exercise for Gentlewomen.

PART. I.

Containing the Anatomie of mans Body, compiled by *T.V.* Esquire, for the use and benefit of all unlearned Practitioners in the Art and Mystery of Chyrurgerie.

CHAP. I.

1. *To know what Chyrurgerie is.*
2. *How a Chyrurgion should bee chosen.*
3. *With what Properties hee should be indued.*

FOr the first, which is to know what Chyrurgerie is. Herein J doe note the saying of *Lanfranke*, whereas hee saith; All things that man would know, may be knowne by one of these three things: That is to say, by his Name, or by his

Working; or elſe by his very being and ſhewing of his owne Properties. So then it followeth, that in the ſame manner we may know what Chyrurgery is, by three things. Firſt, by his Name, as thus: the Interpreters write, that Chirurgerie is derived out of theſe words.

Apo tes chiros, cai ton ergon.

That is to be underſtood: A hand-working, and ſo it may be taken for all handy Arts: But Noble *Hypocrates* ſaith, that Chirurgerie is hand-working in Mans body, for the very end and profit of Chirurgerie is hand-working.

Now the ſecond manner of knowing what thing Chyrurgerie it, it is the ſaying of *Avicen*; To be knowne by his Being, for it is verily a Medicinall Science. And as *Galen* ſaith, He that will know the certainty of a thing, let him not buſie himſelfe to know onely the name of that thing, but alſo the working and the effect of the ſame thing.

Now the third way to know what thing Chirurgerie is, it is alſo to be knowne by his being or declaring of his own Properties, the which teacheth us to worke in mans Body with hands, as thus: In cutting and opening thoſe parts that be whole, and in healing thoſe parts that be broken or cut, and in taking away that that is ſuperfluous, as Warts, Wennes, Skurfulas, and other of like effect, But

But further, to declare what *Galen* saith Chirurgery is, it is the last Instrument of Medicine: that is to say, Dyet, Potion and Chirurgery: of the which three saith he, Dyet is the noblest, and the most vertuous: and thus he saith. Whereas a man may be cured with Diet onely, let there be given no manner of Medicine. The second Instrument, is Potion: for and if a man may be cured with Diet and Potion, let there not be ministred any Chirurgery, through whose vertue and goodnesse, is removed and put away many grievous Infirmities and Diseases, which might not have beene removed nor yet put away, neither with Diet nor with Potion. And by these three meanes, it is knowne what thing Chirurgery is. And this sufficeth us for that point.

Now it is knowne what thing Chirurgerie is, there must also be chosen a Man apt and meete to minister Chirurgery, or to be a Chirurgion. And in this point all Authors doe agree, that a Chirurgion should be chosen by his Complexion, and that his complexion bee very temperate, and all his members well proportioned. For *Rasis* saith: Whose face is not seemely, it is vnpossible for him to have good manners. And *Aristotle* the great Philospher, writeth in his Epistles to the Noble King *Alexander*) as in those Epistles

more plainly doth appeare) how he ſhould chooſe all ſuch perſons as ſhould ſerve him, by the forme and ſhape of the face, and all other members of the body. And furthermore they ſay, hee that is of an evill Complexion, there muſt needs follow like Conditions.

Wherefore it agreeth, that he that will take upon him to practice as a Chyrurgion, muſt be both of a good and temperate Complexion as is afore rehearſed: and principally, that he be a good liver, and a keeper of the holy Commandements of God, of whom commeth all cunning and grace, and that his body be not quaking, and his hands ſtedfaſt, his fingers long and ſmall, and not trembling: and that his left hand be as ready as his right, with all his limmes, able to fulfill the good workes of the ſoule. Now as here is a man meete to be made a Chirurgion: (and though he have all thoſe good qualities before rehearſed) yet is he no good Chirurgion, but a man very fit and meete for the practice.

Now then to know what Properties and conditions this man muſt have before he be a perfect Chirurgion. I doe note foure things moſt ſpecially, that every Chirurgion ought for to have: The firſt, that he be Learned: The ſecond, that he be Expert: The third, that he be Ingenious:

ous : The fourth, that he be well mannered.

The first (I said) he ought to be learned, and that he know his principles, not onely in Chirurgery, but also in Physicke, that he may the better defend his Chirurgery; also hee ought to be seene in naturall Philosophy, and in Grammar, that he speake congruity in Logicke, that teacheth him to prove his proportions with good reason : In Rhetoricke, that teacheth him to speake seemely and eloquently : also in Theoricke, that teacheth him to know things naturall, and not naturall, and things against Nature. Also he must know the *Anatomie* : for all Authors write against those Chirurgions that worke in mans body, not knowing the Anatomy : For they be likened to a blind man, that cutteth in a Vine tree, for he taketh more or lesse then he ought to doe. And here note well the sayings of *Galen*, the Prince of Philosophers, in his *Estoris*, That it is as possible for a Chyrurgion (not knowing the Anatomy) to worke in mans body without error, as it is for a blind man to carve an Image and make it perfect. The second, I said, he must be expert : For *Rasus* saith : He ought to know and to see other men worke, and after to have use and exercise. The third, that he be ingenious and witty : for all things belonging to Chirurgery may not be written, nor with let-

ters set forth. The fourth, I said, that he must be well mannered, and that he have all these good conditions here following.

First, that he be no Spouse-breaker, nor no Drunkard. For the Philosophers say, amongst all other things, beware of those persons that follow Drunkennesse, for they be accounted for no men, because they live a life bestiall: wherefore amongst all other sorts of people, they ought to bee sequestred from the ministring of Medicine. Likewise, a Chirurgion must take heed that he deceive no man with his vaine promises, for to make of a small matter a great because he would be accounted the more famous. And amongst other things, they may neither be Flatterers nor Mockers, nor privie Back-biters of other men. Likewise, they must not be Proud, nor presumptuous: nor detracters of other men. Likewise, they ought not to be Covetous, nor no niggard, and namely amongst their friends, or men of Worship, but let them be honest, courteous, and free both in word and deed. Likewise, they shall give no counsell except they be asked, and then give their advice by good deliberation, and that they be well advised before they speake, chiefly in the presence of wise men. Likewise, they must be as privie and as secret as any Confessor, of all things that they shall either heare or

see

see in the house of their Patient. They shall not take into their Cure any manner of person, except hee will be obedient vnto their precepts : for he cannot be called a Patient, unlesse he be a sufferer. Also that they doe their diligence as well to the poore as to the rich. They shall never discomfort their Patient, and shall command all that be about him that they doe the same, but to his friends speake truth as the case standeth. They must also be bold in those things whereof they be certaine, and as dreadfull in all perils. They may not chide with the Sicke, but be alwayes pleasant and merry. They must not covet any Woman by way of villany, and specially in the house of their Patient. They shall not for covetousnesse of money, taken in hand those Cures that be uncurable, nor never set any certaine day of the sicke mans health, for it lyeth not in their power: following the distinct counsell of *Galen*, in the Aphorisme of *Hypocrates*, saying :

Oporter seipsum non solum.

By this *Galen* meaneth, that to the Cure of every sore, there belongeth foure things : of which, the first and principall belongeth to God : the second, to the Surgion : the third, to the Medicine : and the fourth, to the Patient. Of the which foure, if any one doe faile, the

Patient cannot be healed : then they to whom belongeth but the fourth part, ſhall not promiſe the whole but be firſt well adviſed. They muſt alſo be gracious and good to the Poore, and of the rich take liberally for both. And ſee they never praiſe themſelves, for that redoundeth more to their ſhame and diſcredit, then to their fame and worſhip. For a cunning and skilfull Chirurgion, need not vaunt of his doings, for his works will ever get credit enough. Likewiſe, that they diſpiſe no other Chirurgion without a great cauſe : for it is meete, that one Chirurgion ſhould love another, as Chriſt loveth vs all.

And in thus doing, they ſhall increaſe both in vertue and cunning, to the honor of God, and worldly fame.

Thus farre for his Parts.

Of the Anatomie.

CHAP. II.

The Anatomie of the simple Members.

AND if it bee asked you how many simple Members there be, it is to be answered, Eleven, and two that be but superfluities of Members: and these be they, Bones, Cartilages, Nerves, Pannicles, Ligaments, Cordes, Arteirs, Veynes, Fatnesse, Flesh and Skinne: and the superfluities bee the Haires and Nailes. I shall begin at the Bone, because it is the Foundation and the hardest Member of all the Body. The Bone is a consimile Member, simple and spermaticke, and cold and dry of Complexion, insensible, and inflexible: and hath divers formes in Mans body, for the diversity of helpings. The cause why there be many Bones in mans body, is this: Sometime it is needfull that one member or one limbe should move without another: another cause is, that some defend the principall Members, as both the Bone of the Brest, and of the Head: and some to bee the Foundation of divers parts of the Body, as the Bones

Bones of the ridge and of the Legges : and some to fulfill the hollow places, as in the Hands and Feet, &c.

The Griſtle is a member ſimple and Spermaticke, next in hardneſſe to the Bone. and is of complexion cold and dry, and inſenſible. The Griſtle was ordained for ſixe cauſes or profits that I find in it : The firſt is, that the continuall moving of the hard Bone might not be done in a juncture, but that the Griſtle ſhould be a meane betweene the Ligament and him. The ſecond is, that in the time of concuſſion or oppreſſion, the ſoft members or limbes ſhould not be hurt of the hard. The third is, that the extremity of Bones and Joynts that be griſly, might the eaſier be foulded and moved together, without hurt. The fourth is, for that it is neceſſary in ſome meane places, to put a Griſtle, as in the throat-bowle for the ſound. The fifth is, for that it is needfull that ſome members be holden up with a Griſtle, as the lids of the Eyes. The ſixt is, that ſome Limbes have a ſuſtaining and a drawing abroad, as in the Noſe and the Eares, &c.

The Ligament is a member conſimple, ſimple, and ſpermaticke, next in hardneſſe to the Griſtle, and of complexion cold and dry, and is flexible and inſenſible, and bindeth the Bones together.

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The cause why hee is flexible and insensible, is this : If it had beene sensible, he might not have suffered the labour and moving of the joynts : and if it had not beene flexible of his bowing, one limme should not have moved without another. The second profit is, that he be joyned with sinewes, for to make Cordes and Brawnes. The third helpe is, that he be a resting place to some sinewes. The fourth profit is, that by him the members that be within the Bone be sustained, as the Matrix and Kidneys, and divers other, &c.

The Sinew, is a consimilier member, simple and spermatick, a meane betweene hard and soft, and in complexion cold and dry, and he is both flexible and sensible, strong and tough, having his beginning from the Braine, or from *Mynuca*, which is the Marrow of the backe. And from the braine commeth seaven paire of Nerves sensative, and from *Mynuca* commeth thirty paire of Nerves motive, and one that is by himselfe, that springeth of the last spondell. All these sinewes have both feeling and moving, in some more, and in some lesse. &c.

A Corde or Tendon, is a consimple or officiall member compound and spermaticke, sinewie, strong and tough, meanely betweene hardnesse and softnesse, and meanly sensible and flexible

and

and in complexion cold and dry. And the Corde or Tendon is thus made: The sinewes that come from the braine and from *Mynuca*, and goe to move the members, is intermingled with the Lygaments, and when the sinewes and Lygaments are intermingled together, then is made a Corde. And for three causes I perceive why the Cordes were made.

The first is, that the Sinew alone is so sensible, that hee may not suffer the great labour and travell of moving, without the fellowship and strength of the Ligament that is insensible, and that letteth his great feeling, and bringeth him to a perfit temperance. And so the Cordes move the limbes to the will of the soule. And this Corde is associated with a simple flesh, and so thereof is made a Brawne or a Muskle, on whom he might rest after his travell: and this Brawne is called a Muskle. Then when this Corde is entred into this Brawne, he is departed into many small threeds, the which be called Will: and this Will hath three properties: The first, is in length, by whose vertue that draweth it hath might. The second in breadth, by whom the vertue that casteth out hath might. The third, in thwartnes, in whom the vertue that holdeth hath might: and at the end of the Brawne those threeds be gathered together to make another Muskle, &c.

Now

Now I will begin at the Arteir. This Arteir is a member consimile, simple and spermaticke, hollow and sinowie, having his springing from the Heart, bringing from the heart to every member, blood and spirit of life. It is of complexion cold and dry. And all these Arteirs have two coates, except one that goeth to the Lungs, and he hath but one coate that spreadeth abroad in the Lungs, and bringeth with him to the Lungs, blood with the spirit of life to nourish the Lungs withall: And also that Arteir bringeth with him from the Lungs ayre to temper the fumous heate that is in the heart. And this Arteir is he that is called *Arteria Venalis*, because he hath but one coate, as a veyne, and is more obedient to be delated abroad through all the Lungs, because that the blood might the sooner sweat through him: whereas all other Arteirs have two coates, because one coate may not withstand the might and power of the spirit of life. Divers other causes there be, which shall be declared in the Anatomie of the breast, &c.

The Veyne is a simple member, in complexion cold and dry, and spermaticke, like to the Arteir, having his beginning from the Liver, and bringeth from the Liver nutritiue blood, to nourish every member of the body with. And it is so to be understood, that there is no more difference betweene

betweene these two vessels of blood, but that the Arteir is a vessell of blood spirituall or vitall, And the Veyne is a vessell of blood nutrimentall, of the which Veynes, there is noted two most principall, of the which, one is called *Vena Porta*: the other is called *Vena celis*, of whom it is too much to treat of now, untill we come to the Anatomy of the Wombe, &c.

The Flesh, is a consimile member, simple, not spermaticke, and is ingendred of blood congealed by heat, and is in complexion hot and moyst. Of the which is noted three kinds of Fleshes: that is to say, one is soft and pure flesh: the second is *Musculus*, or hard and brawny flesh: the third is *Glandulus*, knotty, or kurnelly flesh. Also the commodities of the flesh be indifferent, or some be common to every kinde of flesh, and some be proper to one manner of flesh alone. The profits of the flesh be many, for some defend the body from cold as doth cloathes: also it defendeth the body from hard things comming against it: so through his moysture he rectifyeth the Body in Summer, in time of great heate.

Wherefore it is to be considered, what profitableness is in every kind of flesh by himselfe. And first of simple and pure flesh, which fulfilleth the concavities of voyd places, and causeth good

good forme and shape : and this flesh is found betweene the teeth, and on the end of the yard. The profits of the Brawny flesh or *Musculus* flesh, shall be spoken of in the Anatomy of the Armes. The profits of the Glandulus flesh are these. First, that it turneth the blood into a colour like to himselfe, as doth the flesh of a womans pappes turne the menstruall Blood into milke. Secondly, the Glandulus flesh of the Testikles, turneth the blood into Sparme. Thirdly, the Glandulus flesh of the cheekes, that engendreth the spettle, &c.

The next is of Fatnesse, of the which I find three kinds. The first is *Pinguedo*, and it is a consimiler member, not spermaticke, and it is made of a subtill portion of Blood congealed by colde : and it is of complexion cold and moyst, insensible, and is intermingled amongst the parts of the flesh. The second is *Adeppes*, and is of the same kind as is *Pinguedo*, but it is departed from the flesh besides the Skin and it is as an Oyle heating and moystning the Skin. The third is *Auxingia*, and it is of kind as the others be, but he is departed from the flesh within foorth about the Kidneyes, and in the Intrailes, and it helpeth both the Kidneyes and the Intrailes, from drying by his unctiosity, &c.

Then come wee to the Skin. The Skin is a

 consimile

consimile member or officiall, partly spermatick, strong and tough, flexible and sensible, thin and temperate: whereof there be two kinds: One is the Skin that covereth the outward members: and the other the inner members, which is called a Pannicle, the profitableness of whom, was spoken in the last lesson: but the Skin is properly woven of Threeds, Nerves, Veynes, and Arteirs. And he is made temperate, because he should be a good redeemer of heate from cold, and of moystneſſe from dryneſſe, that there should nothing annoy or hurt the Body, but it giveth warning to the common wits thereof, &c.

The haires of every part of mans Body, are but superfluity of members, made of the grosse fume or smoake passing out of the viscous matter, thickned to the forme of haire. The profitableneſſe of him is declared in the Anatomy of the head, &c.

The Nayles likewise, are a superfluity of members, engendred of great earthly smoke or fume resolved through the naturall heate of humors, and is softer then the Bone, and harder then the Flesh. In complexion they be cold and dry, and are alwayes waxing in the extremity of the fingers and toes. The utility of them are, that by them a man shall take the better hold: also

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they helpe to claw the body when it needeth. Lastly, they helpe to divide things for lacke of other tooles, &c.

CHAP. III.

The Anatomie of the compound Members, and first of the Head.

BEcause the Head of man is the habitation or dwelling place of the reasonable soule of man, therefore with the grace of God, I shall first speake of the Anatomie of the head.

Galen saith in the second Chapter *De juvamentes*, and *Avicen* rehearseth the same in his first Proposition and third Chapter, proving that the Head of man was made neither for wits, nor yet for the Braines, but onely for the Eyes. For beasts that have no heads, have the organs or instruments of wits in their breasts. Therefore God and Nature have reared up the head of man onely for the eyes, for it is the highest member of man: and as a Beholder or Watchman standeth in a high Tower to give warning of the Enemies, so doth the Eye of man give warning vnto the common Wittes, for the defence of all other members of the body.

Now to our purpose. If the question be asked, how many things be there contained on the Head,

and how many things contained within the head? As it is rehearsed by *Guydo*, there be five containing, and as many contained, as thus: The haire, the skin, the flesh, the Pannicles, and the Bone; neither rehearsing Veine nor Artier. The which Anatomy cannot be truly without them both, as thou shalt well perceive both in this but especially in the next. And now in this Lesson I shall speake but of Haire, Skin, Flesh, Veynes, Pannicles, and Bones, what profit they doe to man, every of them in his kind. Of the haire of the Head, (whose creation is knowne in the Anatomy of the simple Members) I doe not foure utilities why it was ordained. The first is that it defendeth the braine from too much heat and too much cold, and many other outwarde noyances.

The second is, it maketh the forme or shape of the Head to seeme more seemelyer or beautifuller. For if the Head were not haired, the Face and the Head should seeme but one thing, and therefore the haire formeth and shapeth the Head from the Face.

The third is, that by colour of the haire, it witnessed and knowne the complexion of the Braine.

The fourth is, that the fumosities of the Brain might ascend and passe lightlyer out by them

For if there were a sad thing, as the skinne, or other of the same nature, as the Haire is, the fumosities of the Braine might not have passed through it so lightly, as it doth by the Haire.

The Skin of the head is more Lazartus, thicker, and more Porrus, then any other Skinne of any other member of the body. And two causes I note why; One is, that it keepeth or defendeth the Braine from too much heat and cold as doth the Haire. The other, that it discusseth to the common wits of all things that noyeth outwardly, for the haire is insensible. The third cause why the skinne of the head is more thicker then any other skinne of the body, is this; that it keepeth the braine the more warme, and is the better fence for the Braine, and it bindeth and keepeth the Bones of the head the faster together.

Next followeth the Flesh, the which is all Musculus or Lazartus flesh, lying upon Pericranium without meane. And it is made of subtill Will, and of simple flesh, Sinewes, Veynes and Arteirs. And why the flesh that is all Musculus or Lazartus in every member of a mans body was made, is for three causes. The first is, that by his thickneſſe, he should comfort the digestion of other members that lye by him. The second is, that through him every member is

made is the formelier, and taketh the better ſhape
The third is, that by his meanes every membe
of the Body, drawing to him nouriſhing, th
which others with-hold to put forth from them
as it ſhall be more plainlyer ſpoken of in th
Anatomy of the Wombe.

Next followeth Pericranium, or the cover-
ing of the Bones of the Head. But here it is to b
noted of a Veyne and an Arteir that commeth
betweene the Fleſh and this Pericranium, tha
nouriſheth the utter part of the head, and ſo en
treth privily thorow the Commiſſaries of th
Skull, bearing to the Braine and to his Pannicle
nouriſhing: Of whoſe ſubſtance, is made bot
Duramater, and alſo Pericranium, as ſhall b
declared in the parts contayned in the Head
Here it is to be noted of this Pannicle Peri
cranium, that it bindeth or compaſſeth all th
Bones of the Head, vnto whom is adjoyne
Duramater, and is alſo a part of his ſubſtance
howbeit they be ſeparated, for Duramater i
neerer the Braine, and is vnder the Skull.

This Pericranium was made principally fo
two cauſes: one is, that for his ſtrong bindin
together, hee ſhould make firme and ſtable th
feeble Commiſſaries or ſeames of the Bones o
the Head. The other cauſe is, that it ſhould b
a meane betweene the hard bone and the ſoft
fleſh.

Next

Next, is the Bone of the Pot of the head, keeping in the Braines, of which it were too long to declare their names after all Authors, as they number them and their names, for some name them after the Greeke tongue, and some after the Arabian : but in conclusion all this to our purpose. And they be numbred seven bones in the pan or Skull of the head. The first is called the Coronall bone, in which is the Orbits or holes of the Eyes, and it reacheth from the browes unto the midst of the head, and there it meeteth with the second bone called Occipitiall, bone of the hinder part of the head called the Noddle of the head, which two bones Coronall and Occipitiall, be divided by the Commissaries, in the middest of the Head. The third and fourth Bones be called *Parietales*, and they be the Bones of the sideling parts of the head, and they be divided by the Commissaries, both from the foresaid Coronall and Occipitiall. The fift and sixt bones be called, *Petrosa* or *Mendosa* : and these two bones lye over the bones called, *Parietales*, on every side of the head one, like scales, in whom be the holes of the Eares. The seventh and last of the head is called Paxillarie or Bazillarie, the which Bone is as it were a wedge vnto all the other seaven Bones of the head, and doth fasten them together. And thus

be all numbred. The first is, the Coronall Bone. the second, is the Occipitiall: the third and the fourth, is Parietales: the fifth and the sixth is Petrosa, or Mendosa. And the seventh is Paxillarie, or Bazillarie. And this sufficeth for the seven bones containing the Head.

Chap. IIII.

In this Chapter is declared the five things contayned within the Head.

NExt under the Bones of the Head within forth, the first thing that appeareth is *Duramater*, then is *Piamater*, then the substance of the Braine, and then *Vermi formes* and *Lete mirabile*. But first we are to speake of *Duramater*, whereof, and how it is sprung and made. First, it is to be noted of the Veyne and Arteire that was spoken of in the last Chapter before, how privily they entered through the Commissaries, or seames of the Head, and there by their Union together, they doe not onely bring and give the spirit of Life and nutriment, but also doe weave themselves so together, that they make this Pannicle *Duramater*. It is holden up by certaine threeds of himselfe, comming through the said Commissaries, running into *Pericranium* or Pannicle that covereth the Bones of the Head.

And

And with the foresaid Veine and Artier, and these threeds, comming from Duramater, is woven and made this Pericranium.

And why this Pannicle *Duramater* is set from the Skull, I note two causes. The first is, that if the *Duramater* should have touched the Skull, it should lightly have beene hurt with the hardnesse of the Bone. The second cause is, that the matter that commeth of wounds made in the Head piercing the Skull, should by it the better be defended and kept from *Piamater*, and hurting of the Braine. And next unto this Pannicle, there is another Pannicle called *Piamater*, or Meek-mother, because it is soft and tender unto the Braine. Of whose creation, it is to be noted as of *Duramater*: For the originall of their first creation is of one kind, both from the Heart and the Liver, and is Mother of the very substance of the Braine. Why it is called *Piamater*, is for because it is soft and tender to the Braine, that it nourisheth the Braine and feedeth it, as doth a loving Mother, unto her tender Childe or Babe, for it is not so tough and hard as is *Duramater*.

In this Pannicle *Piamater* is much to be noted of the great number of Veines and Arteirs that are planted, ramefying throughout all his substance, giving to the Braine both spirit and life. And this Pannicle doth circumvolue or lay all

founded and ordained the Cogitative or estima tive vertue : for he rehearseth, sheweth, de clareth, and deemeth those things that be offere vnto him, by the other that were spoken of be fore. In the third Ventricle and last, there i founded and ordained the vertue Memorative in this place is regiſtred and kept those things that are done and spoken with the sences and keep them in his treasury vnto the putting forth of the five or common Wittes, or Organes, or In ſtruments of animall workes, out of whose ex tremities or lower parts springeth Mynuca, or Marrow of the Spondels : of whom it shall be spoken of in the Anatomy of the Neck and back.

Furthermore, it is to be noted, that from the foremost Ventricle of the Braine, springeth seven paire of sentative or feeling Sinewes, the which be produced to the Eyes, the Eares, the Nose, the Tongue, and to the Stomacke, and to divers other parts of the Body : as it shall be declared in their Anatomies. Also it is to be noted, about the middle Ventricle is the place of *Vermiformis*, with kurnelly flesh that filleth, and *Retemirabile*, a wonderfull Caule vnder the Pannicles, is set or bounded with Arteirs onely which come from the Heart, in the which the vitall spirit by his great labour, is turned and made animall. And yee shll understand, that

these

these two be the best kept parts of all the Body: for a man shall rather dye, than any of these should suffer any manner of griefes from without forth, and therefore God hath set them farre from the Heart.

Heere I note the saying of *Haly Abba*, of the comming of small Artiers from the Heart, of whom (saith he) is made a marvellous Net or Caule, in the which Caule is inclosed the Braine, and in that place is laid the spirit of Feeling, from that place hath the spirit of Feeling his first creation, and from thence passeth other members, &c. Furthermore yee shall understand, that the Brain is a member cold and moist of complexion, thin, and meanly viscous, and a principal member, and an officiall member and spermaticke. And first, why he is a principall member, is, because he is the governour or the treasury of the five Wittes: And why he is an officiall member, is, because he hath the effect of feeling and stirring: And why he is cold and moyst, is, that he should by his coldnesse and moystnesse, abate and temper the exceeding heate and drought that commeth from the Heart. And why it is moyst, is, that it should be the more indifferenter and abler to every thing that should be reserved or gotten into him. And why it is soft, is, that it should give place and favour to the vertue of stirring.

And

And why it is meanly viſcous, is, that his ſinewes ſhould not be letted in their working, through his overmuch hardneſſe.

Heere *Galen* demandeth a queſtion, which is this: Whether that Feeling and moving be brought to Nerves by one or by divers? Or whether the aforeſaid thing be brought ſubſtantially or rather judicially? The matter (ſaith he) is ſo hard to ſearch and to be underſtood, that it were much better to let it alone and paſſe over it.

Ariſtotle intreating of the Braine, ſaith: The Braine is a member continually moving and ruling all other members of the body, giving unto them both Feeling and moving: for if the Braine be let, all other members be let: and if the Braine be well, then all other members of the body be the better diſpoſed.

Alſo, the Braine hath this property, that it moveth and followeth the moving of the Moone: For in the waxing of the Moone, the Braine followeth upwards, and in the wane of the Moone, the Braine diſcendeth downewards, and vaniſheth in ſubſtance of vertue: for then the Braine ſhrinketh together in it ſelfe, and is not ſo fully obedient to the ſpirit of Feeling. And this is proved in men that be Lunaticke and Mad, and alſo in men that be Epulenticke or having

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the Falling ſickneſſe, that be moſt grieved in the beginning of the new Moone and in the latter quarter of the Moone. Wherefore (ſaith *Ariſtotle*) when it happeneth that the Braine is either too dry or too moyſt, then can it not worke his kind, for then is the Body made cold : then are the ſpirits of Life melted and reſolved away : and then followeth feebleneſſe of the Wittes, and of all other members of the Body, and laſt Death.

CHAP. V.

The Anatomy of the Face.

THe Front or the Forehead, containeth nothing but the Skin and *Muſculus* fleſh, for the Panniele underneath, it is of Pericranium, and the Bone is of the Coronall bone. Howbeit there it is made broad as if there were a double bone, which maketh the forme of the browes. It is called the Forehead or Front, from one eare to the other, and from the rootes of the eares of the head before unto the Browes. But the cauſe why the browes were ſet and reared up, was, that they ſhould defend the eyes from noyance without-foorth : and they be ordained with haire, to put by the humor or ſweat that commeth from the head. Alſo the browes doe helpe the eye-

eye-liddes, and doe beautifie and make faire the face, for he that hath not his browes haired, is not seemely.

And *Aristotle* sayth, that over-measurable Browes betokeneth an envious man. Also high browes and thicke, betokeneth cowardise: and meanly, signifieth gentleneſſe of heart. Inciſions about this part, ought to be done according to the length of the body, for there the Muſcle goeth from one Eare to the other. And there if any inciſion ſhould be made with the length of the Muſcle, it might happen the brow to hang over the eye without remedy, as it is many times ſeene, the more pitty. The Browes are called *Supercilium* in Latine, and under is the eye-lids, which is called *Cilium*, and is garniſhed with haires. Two cauſes I find why the eye-lids were ordained. The firſt is, that they ſhould keepe and defend the Eye from Duſt and other outward noyances. The ſecond is, when the eye is weary or heavie, then they ſhould be covered and take reſt nnderneath them. Why the haires were ordained in them is, that by them is addreſſed the formes or ſimilitudes of viſible things vnto the Apple of the Eye. The Eare is a member ſeemely and griſtly, able to be holden without, and is the Organ or Inſtrument of Hearing. It is of complexion cold and dry. But why the

Eare

Eare was set up out of the head, is this, that he sounds that be very fugitive, should lurke and abide under his shadow, till it were taken of the Instruments of Hearing. Another cause is, that it should keepe the hole that it standeth over, from things falling in that might hinder the Hearing. The Smewes that are the Organs or Instruments of Hearing, spring each from the Braine, from whence the seven paire of Sinewes doe spring, and when they come to the hole of the Eare, there they writhe like a Winepresse: and at the ends of them, they be like the head of a Worme, or like a little teate, in which is received the sound, and so carryed to the common wits. The Eyes be next of nature unto the Soule: for in the Eye is seene and knowne the disturbances and griefes, gladnesse and joyes of the Soule; as Love, Wrath, and other passions. The Eyes be the Instruments of sight. And they be compound and made of ten things: that is to say, of seven Tunicles or Coates, and of three humours. Of the which (sayth *Galen*) the Braine and the Head were made for the Eye, that they might be in the highest as a Beholder in a Tower, as it was rehearsed in the Anatomy of the Head. But divers men hold divers opinions of the Anatomy of the Eyes:

Eyes : for ſome men account but thre Tunicles, and ſome ſixe. But in concluſion they meane all one thing. For the very truth is, that there be counted and reckoned seven Tunicles, that is to ſay, *Selirotica*, *Secondina*, *Retyna*, *Unia*, *Cornua*, *Arania*, and *Conjunctiva* : and theſe three humours. That is to ſay, Humor, *Virtus*, Humor *Albigynus* and Humor *Chryſtallinus*.

It is to bee knowne how and after what manner they ſpring : You ſhall underſtand that there ſpringeth of the Braine ſubſtance e his foremoſt Ventricles, two Sinewes, the on from the right ſide, and the other from the lef and they bee called the firſt paire; for i the Anatomie, they be the firſt paire of Si newes that appeare of all ſeven. And it i ſhewed by *Galen*, that theſe Sinewes be hol low as a Reede, for two cauſes. The firſt is that the viſible ſpirit might paſſe freely to th Eyes. The ſecond is, that the forme of viſibl things might freely be preſented to the com mon wittes.

Now marke the going forth of theſe ſinewes When theſe ſinewes goe out from the ſub ſtance of the Braine, he commeth through th Piamater, of whoſe ſubſtance he taketh Panniele or a Coate : and the cauſe why h taket

aketh that Pannicle, is to keepe him from noying, and before they enter into the Skull, hey meete and are united into one sinew the ength of halfe an inch : and then they de- part againe into two, and each goeth into one Eye, entring through the Braine-panne, and hese sinewes be called *Nervi optici*. And hree causes I finde why these Nerves are oyned in one before they passe into the Eye. Firſt, if it happen any diseases in one Eye, the other should receive all the visible spirit that before came to both.

The second is, that all things that we see should not seeme two : for if they had not beene joyned together, every thing should have seemed two, as it doth to a Worme, and o other Beasts.

The third is, that the sinew might stay and helpe the other. But hereupon *Lanfranke* accordeth much : saying, that these two sinewes came together to the Eyes, and take a Pannicle both of Piamater and of Duramater, and when they enter into the Orbit of the Eye, there the extremities are spread abroad, the which are made of three substances : that is to say, of Duramater, of Piamater, and of *Nervi optici*. There be engendred three Tunicles or Coates, as thus : Of the substance

that is taken from Duramater, is engendred the first Coate that is called *Secondina* : and of *Nervi optici*, is engendred the third Coate, that is called *Retina* : and each of them is more subtiller then other, and goeth about the humours without meane. And it to be understood, that each of these three Tunicles be divided, and so they make sixe : that is to say, three of the parts of the braine, and three of the parts outwards, and one of Pericranium, that covereth the Bones of the head, which is called *Conjunctiva*.

And thus you may perceive the springing of them, as thus : Of *Duramater* springeth *Clirotica* and *Cornua*. Of *Piamater*, springeth *Secondina* and *Vnia*. And of *Nervi Optici*, springeth *Conjunctiva*. Now to speake of the Humours which be three, and their places are the middle of the Eyes ; of the which, the first is Humor *Vltrus*, because he is like glasse in colour very cleere, red, liquid, or thin, and hee is in the inward side next unto the Braine ; and it is thin, because the nutritive blood of the Christaline might passe, as water through a spunge should bee clensed and made pure and also that the visible spirit might the lighter passe through him from the Braine. And he goeth about the Christaline humour, untill he

meet

meet with *Albuginus* humour, which is set in the uttermost part of the Eye. And in the middest of these humours, *Vitrus* and *Albiginus*, is set the Chrystaline humour, in which is set principally the sight of the Eye. And these Humours be separated and involved with the Pannicles as aforesaid, betweene every humour a Pannicle; and thus is the Eye compound and made. But to speake of every Humour and every Pannicle in his due order and course, it would aske a long progresse, and a long Chapter; but this is sufficient for a Chyrurgion, at present.

Now to begin at the Nose; You shall understand, that from the Braine there commeth two Sinewes to the holes of the Braine-pan, where beginneth the concavity of the Nose, and these two be not properly Sinewes, but Organs or Instruments of smelling, and have heads like teats or paps, in which is received the vertue of Smelling, and representing it to the common wits: Over these two, is set *Celatorium*, that-which wee call the Nosthrils; and is set betweene the Eyes, under the upper part of the Nose. And it is to bee noted, that this concavity or ditch was made for two causes; The first is, that the ayre that bringeth forth the spirit of Smelling might rest in it, till

it were taken of the Organs or Instrument of smelling. The second cause is, that the superfluities of the Braine might be hidden under it, untill it were clensed: and from this concavity there goeth two holes down into themouth, of which there is to be noted three benefits.

The first is, that when a mans mouth is close, or when he eateth or sleepeth, that then the ayre might come through them to the Lungs, or else a mans mouth should alwayes bee open. The second cause is, that they helpe to the relation of the forme of the Nose; for it is said, a man speaketh in his Nose, when any of these holes be stopped. The third cause is, that the concavity might bee clensed by them when a man snuffeth the Nose, or draweth into his mouth inwardly. The Nose is a member consimple or official, appearing without the face, somewhat plyable, becaus it should the better be clensed. And it is to bee perceived, that it is compound and made of Skin and Lazartus flesh, and of two Bones standing in manner tryangle-wise, whose extremities bee joyned in one part of the Nose with the Coronall bone, and the nether extremities are joyned with two Gristles, and another that divideth the Nosthrils within, and holdeth up the Nose.

Also,

Also there be two concavities or holes, that if one were stopped the other should serve; Also there is in the Nose two Muscles to help the working of his office.

And *Galen* saith, that the Nose shapeth the Face most; for where the Nose lacketh (saith he) all the rest of the face is the more unseemly. The Nose should be of a meane bigneſſe, and not to exceed in length or bredth, nor in highneſſe. For *Aristotle* saith, If the Nostrils be too thin or too wide, by great drawing in of ayre, it betokeneth great straitneſſe of heart, and indignation of thought. And therefore it is to be noted, that the shape of the Members of the body, betokeneth and judgeth the affections and will of the Soule of man, as the Philosopher saith, the Temples are called the members of the Head, and they have that name becauſe of continuall moving. And as the Science of the *Anatomie* meaneth, the spirit vitall is sent from the heart to the braine by Arteirs, and by Veynes and nutrimentall blood, where the veſſels Pulsatives in the Temples be lightly hurt. Also, the Temples have dents or holes inwardly, wherein he taketh the humour that commeth from the Braine, and bringeth the Eyes asleepe; and if the said holes or dents bee preſſed and wrung, then by

trapping of the humour that continueth, hee maketh the teares to fall from the Eye.

The Cheekes are the fideling parts of the Face, and they containe in them Muſculus fleſh, with Veynes and Arteirs, and about theſe parts be many Muſcles. *Guido* maketh mention of ſeaven about the Cheekes and over-lip.

And *Haly-Abbas* ſaith, there be twelue Muſcles that moue the neither Jaw, ſome of them in opening, and other ſome in cloſing or ſhutting, paſſing under the Bones of the Temples: and they be called *Temporales*: And they be the right noble and ſenſatiue, of whoſe hurt is much perill.

Alſo, there bee other Muſcles for to grinde and to chew. And to all theſe Muſcles commeth Nerves from the Braine, to give them feeling and moving. And alſo there commeth to them, many Arteirs and Veynes, and chiefly about the Temples, and the angles or corners of the Eyes and the Lips. And as the Philoſophers ſay, the chiefe beauty in man is in the Cheekes, and there the complexion of man is moſt knowne, as thus: If they be full, ruddy, and medled with temperate whiteneſſe, and not fat in ſubſtance, but meanely fleſhie, it betokeneth hot and moyſt

of

of complexion : that is, Sanguine and temperate in colour. And if they be white coloured, without medling of redneſſe, and in ſubſtance fat and ſoft, quavering, it betokeneth, exceſſe and ſuperfluity of cold and moyſt: that is Flegmaticke. And if they be browne in colour or cytron, yellow, redde and thinne, and leane in ſubſtance, it betokeneth great drying and heate : that is cholericke. And if they be as it were blowne in colour, and of little fleſh in ſubſtance, it betokeneth exceſſe and ſuperfluity of dryneſſe and cold : that is Melancholy. And as *Avicen* ſaith, the Cheekes doe not onely ſhew the diverſities of complexions, but alſo the affection and will of the Heart : for by the affection of the heart, by ſuddaine joy or dread, he waxeth either pale or red.

The bones or bony parts, firſt of the Cheekes be two : of the Noſe outwardly two : of the upper Mandible, two : within the Noſe three, as thus : One deviding the Noſthrils within, and in each Noſthrill one, and they ſeeme to be rowled like a wafer, and have a hollowneſſe in them, by which the ayre is reſpired and drawne to the Lungs, and the ſuperfluity of the Braine is purged into the mouthwards, as is before rehearſed. But *Guido* and

Galen saith, that there be in the face nine bones, yet J cannot find that the nether Mandible should be of the number of those nine : for the nether Mandible accounted there, proveth them to be Ten in number : Of which thing J will hold no argument, but remit it to the sight of your Eyes. The parts of the mouth are five, that is to say, the Lippes, the Teeth, the Tongue, the Uvila, and the Pallet of the mouth. And first to speake of the Lips, they are members consimile or officiall, full of Musculus flesh, as is aforesaid, and they were ordained for two causes, one is ; that they should be to the mouth as a doore to a house, and to keepe the mouth close till the meat were kindly chewed. The other cause is, that they should be helpers to the pronouncing of the speech. The Teeth are members consimile or officiall, spermaticke, and hardest of any other members, and are fastned in the Cheeke bones, and were ordained for three causes. First, that they should chew a mans meate, ere it should passe downe, that it might be the sooner digested.

The second, that they should be a helpe to the speech : for they that lacke their teeth, doe not perfectly pronounce their words.

The third is, that they should serve to beasts as

s weapons. The number of them is uncer-
ine : for some men haue more, and some
esse : they that have the whole number, have
wo and thirty : that is to say, fixteene above,
nd as many beneath, as thus : two *Dwallies*,
wo *Quadripulles*, two *Canniens*, eight
Morales, two *Causales*, the Tongue is a car-
ous member, compound and made of many
Nerves, Ligaments, Veynes and Artiers, or-
ained principally for three causes.

The first is, that when a man eateth, the
Tongue might helpe to turne the meat till it
vere well chewed. The second cause is, that
by him is received the taft of sweete and
owre, and presented by him to the common
Nittes. The third is, that by him is pro-
ounced every speech. The fleshie part of
he Tongue is white, and hath in him nine
Muscles, and about the roote of him, is
Glandulus, in the which be two welles, and
hey be ever full of spettle to temper and
keepe moyst the Tongue, or else it would
waxe dry by reason of his labour, &c. The
Uvila is a member made of spongeous flesh,
hanging downe from the end of the Pallet
ver the gullet of the throat, and is a mem-
ber in complexion cold and dry, and often-
times when there falleth rawnesse or much
moyst-

moyſtneſſe into it from the Head, then it hangeth downe in the throate, and letteth a man to ſwallow, and it is broad at the upper end, and ſmall at the nether. It was ordained for diuers cauſes. One is, that by him is holpen the ſound of ſpeech: for where the Uvila is wanting, there lacketh the perfect ſound of ſpeech. Another is, that it might helpe the prolation of vomits. Another is, that by him is tempered and abated the diſtemperance of the ayre that paſſeth to the Lungs. Another is, that by him is guided the ſuperfluities of the Braine, that commeth from the coletures of the Noſe, or the ſuperfluities would fall downe ſuddenly into the mouth, the which were a diſpleaſure. The Pallet of the mouth containeth nothing elſe but a carnous Pannicle, and the Bones that bee underneath it hath two diuiſions, one along the Pallet from the diuiſion of the Noſe, and from the opening of the other Mandible under the nether end of the Pallet lacking halfe an inch, and there it divideth overthwart, and the firſt diviſion is of the Mandible: and the ſecond, is of the Bone called Pixillary or Bazillary, that ſuſtaineth and bindeth all other Bones of the head together. The Skinne of the Pallet of the mouth is, of the inner part of the ſtomacke and o

Myre

Ayre, and of Isofagus, that is the way of he meate into the Stomacke. The way how o know that such a Pannicle is of that part f the stomack, may be knowne when that a an is touched within the mouth, anon he eginneth to tickle in the stomacke, and the eerer that he shall couch unto the throat, the nore it abhorreth the stomacke, and oftenimes it causeth the stomacke to yeeld from im that is within him, as when a man doth omit.

Also, in the mouth is ended the uppermost xtremity of the Wesand, which is called Ayre, or Isofagus: And with him is conayned *Trachia arteria*: that is, the way of he ayre, whose holes be covered with a lap ike a tongue, and is griftly, that the meat and rinke might slide over him into Isofagus: he which gristle when a man speaketh is eared up, and covereth the way of the meate, nd when a man swalloweth the meate, then t covereth the way of the ayre, so that when he one is covered, the other is uncovered. For f a man open the way of the ayre, when he walloweth, if there fall a crum into it, hee hall never cease coughing untill it be up gaine. And this sufficeth for the Face.

CHAP.

Chap. VI.
The Anatomie of the Necke.

THE Necke followeth next to be ſpoken of. *Galen* proveth, that the Necke was made for no other cauſe but for the Lungs, for all things that have no Lungs, have neyther Necke nor voyce, except Fiſh. And you ſhall underſtand, that the necke is all that is contayned betweene the head and the ſhoulders, and betweene the chin and the breaſt. It is compound and made of foure things, that is to ſay, of *Spondillis*, of *Servicibus*, of *Gula*, and of *Gutture*, the which ſhall be declared more plainly hereafter: and through theſe paſſe the way of the meate and of the ayre, but they be not the ſubſtance of the Necke.

The Spondels of the Necke be ſeaven: The firſt is joyned unto the lower part of the head called Paxillary, or Bazillary, and in the ſame wiſe are joyned every Spondell with other, and the laſt of the ſeaven, with the firſt of the Backe or Ridge: and the Lygaments that keepe theſe Spondels together, are not ſo hard and tough as thoſe of the backe: for why? thoſe of the necke bee more feebler and ſubtiller. The cauſe is this, for it is neceſſary

ceſſary other while that the Head move
tthout the necke, and the Necke without
e Head, the which might not well have
:ene done if they had beene ſtrong and boyſt-
us. Of theſe aforeſaid ſeaven Spondels of
e Necke, there ſpringeth ſeaven paire of
newes, the which be divided into the head
id into the viſage, to the Shoulders and to
e Armes. From the hole of the firſt Spon-
ll ſpringeth the firſt paire of Sinewes, be-
veen the firſt Spondell and the ſecond, and
forth of all the reſt in like manner as of
eſe. Alſo theſe Sinewes receive ſubtill will
the ſinewes of the braine: of which the
ill, and Sinewes, and Fleſh, with a Pan-
:le, make the compoſition of Muſcles La-
rtes, and Brawnes, the which three things are
one, and be the Inſtruments of voluntary
oving every member. The Muſcles of the
ecke after *Galen*, are numbred to be twenty,
oving the Head and the Necke. Likewiſe
s to be noted, that there bee three manner
fleſhes in the Necke: the firſt is *Pixwex*,
Serviſis, and it is called of Children, Gold-
ire, or yeallow haire, the which are cer-
ne Longitudinals, lying on the ſides of the
ondels, from the head downe to the latter
ondell. And they are ordained for this
cauſe

cauſe, that when the Sinewes be weary o
overmuch labour with moving and travell
that they might reſt upon them as upon
Bed.

The ſecond Fleſh is Muſculus, from whon
ſpringeth the Tendons and Cords that mov
the Head and the Necke, which be numbre
twenty, as is before declared. The third Flef
repleniſheth the void places, &c. The thir
part of the Necke, is called *Gutture*, and it
ſtanding out of the throat boll. The fourt
part is called *Gula*, and the hinder part *Cervi*
and hath that name of the Philoſophers, b
cauſe of the Marrow comming to the Ridg
bones. It is ſo called, becauſe it is as it were
ſervant to the Braine : For the Necke r
ceiveth and taketh of the braine, influence
vertue of moving, and ſendeth it by ſinew
to the other parts of the body downeward
and to all members of the body.

Here you ſhall underſtand, that the wa
of the Meat, Mire, or *Iſofagus*, is all one thing
and it is to be noted, that it ſtretcheth from t
Mouth to the Stomacke, by the hinder part
the necke inwardly faſtned to the Spondels
the Neck, untill he come to the firſt Spondel
and there hee leaveth the Spondell and ſtretch
eth till he come to the foremoſt part of t
breaſt

east, and passeth through *Diafragma*, till e come to the mouth of the stomacke, and ere he is ended. Furthermore, it is to be no- d that this Weasand is compound, and made two Tunicles or Coates (that is to say) the inner and of the outer. The outer Tu- cle is but simple, for he needeth no Reten- on but onely for his owne nourishing: but e inner Tunicle is compound, and made of usculus Longitudinall Will, by which he ay draw the meate from the mouth into the omack, as it shall be more plainly declared the Anatomy of the stomacke. Further- ore, *Cana Pulmonis*, *via*, *trachia*, *Arteria*, these be one thing (that is to say) the roat-boll, and it is set within the Neck, be- es the Wesand, towards *Gula*, and is com- und of the Gristle, knit each with other. nd the Pannicle that is meane betweene the esand, and the Throat-boll, is called *Ismon*.

Also yee shall understand, that the great eynes which ramefie by the sides of the cke, to the upper part of the head, is of some n called *Gwidege*, and of others, *Vene anices*: the incision of whom is perillous. nd thus it is to be considered, that the neck man is compound, and made of skinny esh, Ligaments, and bones: and this sufficeth the Neck and the Throat.

CHAP.

Chap. VII.

The Anatomie of the Shoulders and Armes.

And first to speake of the Bones: It is to bee noted, that in the Shoulder there be two Bones, (that is to say) the Shoulder-bone, and the Kannell-bone, and also the *Adjutor* bone of the Arme, are joyned with the Shoulder-bones, but they are numbred amongst them, but they are not numbred amongst the Bones of the Armes. In the composition of the Shoulder, the first Bone is; *Spatula*, or Shoulder-blade, whose hinder part is declined towards the Chine, and in the end it is broad and thin, and in the upper-part it is round, in whose roundnesse is a Concavity which is called the Box or coope of the shoulder, and which entreth the *Adjutor* bone and they have a binding together with strong flexible Sinewes, and are contained fast with each Bone called *Clavicula*, or the Cannell bone. And this Cannell bone stretcheth to both the shoulders; one end to the one shoulder, and another to the other, and there they make the composition of the shoulders. The bones of the great Arme (that is to say) from the shoulders to the fingers ends, bee Thirty

e first is, the *Adjutor* bone, whose upper end
treth into the concavitie or Box of the shoul-
r bone : It is but one Bone (having no fel-
w) and it is hollow and full of Marrow,
d it is also crooked, because it should be the
ore able to gripe things; and it is hollow,
cause it should be lighter and more obedient
the stirring or moving of the Brawnes.

Furthermore, this Bone hath two eminen-
s, or two knobs in his nether extremity, or
the juncture of the Elbow (of the which,
e one is more rising then the other) and are
ade like unto a Pulley to draw water with,
d the ends of these Bones enter into a Con-
vitie proportioned in the uppermost ends of
two Fockle bones, of which two bones, the
se goeth from the Elbow to the Thumbe,
the uppermost part of the arme, and the
ater is the nether bone from the Elbow to
e little Finger. And these two bones be con-
ned with the *Adjutor* bone, and be bound
th strong Ligaments, and in like manner
th the bones of the Hand. The which bones
numbred Eight, the foure uppermost bee
yned with the foure nethermost towards the
nds : and in the third ward of Bones be
e, and they are called *Ossa Patinis*, and
y are in the Palme of the hand. And to

them be joyned the bones of the Fingers and the Thumbes, as thus; in every finger three bones, and in the Thumbe two bones, (that is to say) the Fingers and Thumb of every hand fourteen, called *Ossa digitorum*: In the Palme of the hand five, called *Patinia*; and between the Hand and the Wrist eight, called *Rasete*: and from the Wrist to the Shoulder, three bones: all which being accounted together, yee shall find Thirty bones in each Hand and Arme. To speake of Sinewes, Ligaments, Cords, and Brawnes: here first ye shall understand, that there commeth from *Mynuca* through the Spondels of the Necke, four sinewes, which most plainly doe appeare in sight, as thus: one commeth into the uppe part of the Arme, another into the nethe part, and one into the inner side, and anothe into the outer side of the Arme, and they bring from the Braine, and from *Mynuca*, bot feeling and moving into the Armes, as thus The sinewes that come from the Braine an from the Marrow of the Backe that is calle *Mynuca*, when they come to the juncture o the shoulder, there they are mixed with th Ligaments of the same shoulder, and the the Ligaments receive both Feeling and mov ing of them, and also in their mingling toge

the

ogether, they are made a Cord or a Tendon.

Three causes I find why the sinewes were ningled with the Lygaments. The first cause s, that the littlenesse of the Sinewes, which nany wayes bee made weary by their con-nuall moving, should bee represſed by the nsensiblenesse of the Ligaments : The second , that the littlenesse of the Sinewes should ee through the quality of the Ligaments : he third is, the feeblenesse of the Sinew, that insufficient, and too feeble to use his Office, ut by the strength and hardnesse of the Liga-ients.

Now to declare what a Cord is, what a igament, and what a Muscle, or a Brawne, is enough rehearsed in the Chapter of the mple Members : but if you will through ie commandement of the Will or the Soule, raw the Arme to the hinder parts of the ody, then the outer Brawne is drawne toge-er and the inner inlarged, and likewise in-ards, when the one Brawne doth draw in-ards, the other doth stretch : and when the rme is stretched in length, then the Cords be ngthened : but when they passe the juncture f the Shoulder and of the Elbow, by three ngers breadth or thereabout, then it is divided y subtill Will, and mingled with the simple

flesh and that which is made of it is called a Brawne. And three causes J finde, why that the simple flesh is mingled with the Chord in the composition of the Brawne.

The first is, that the aforesaid Will might draw in quiet through the temperance of the flesh.

The second is, that they temper and abate the drought of the Chord with his moystnesse, the which drought he getteth thorow his manifold moving. The third is, that the forme of the Brawne members should be the more faire, and of better shape: wherefore God and Nature hath cloathed it with a Pannicle, that it might the better bee kept: And it is called of the Philosophers, Musculus, because it hath a forme like unto a Mouse. And when these Brawnes come neere a Joynt, then the Chordes spring forth of them, and are mingled with the Ligaments againe, and so moveth that Joynt. And so yee shall understand, that alwayes betweene every two Joynts, is engendred a Brawne, proportioned to the same member and place, unto the last extremity of the fingers, so that as well the least juncture hath a proper feeling and moving when it needeth, as hath the greatest. And after *Guido*, there be numbred thirteene in the

Arme

rme and Hand, as thus; foure in the *Adju-r*, moving the upper part of the Arme.; and ure in the Fockles moving the fingers.

Now to speake somewhat of the Veynes nd Artiers of the arme: It is to be understood at from *Venakelis* there commeth two bran-es, the one commeth to the one Arme-pit, nd the other commeth to the other. And now arke their spreading, for as it is of the one, it is of the other, as thus; when the branch in the Arme-pit, there it is divided into two anches: The one branch goeth along in the ner-side of the arme, untill it come to the ough of the arme, and there it is called *Ba-lica*, or *Epatica*, and so goeth downe the me till it come to the Wrist, and there it is rned to the back of the Hand, and it is found tweene the little finger and the next, and ere it is called *Salvatella*. Now to the o-er branch that is in the Arme-hole, which eadeth to the outer side of the shoulder, and ere he divideth into two, the one goeth sprea-ng up into the carnous part of the Head, and er descendeth through the bone into the aine, as it is declared in the Anatomie of the ead. The other branch goeth on the outward e of the Arme, and there hee is divided into o also, the one part is ended at the hand,

and the other part is folded about the arme, till it appeare in the bought of the arme, and there is called *Sephalica*, from thence it goeth to the backe of the hand, and appeareth betweene the Tumbe and the foremoſt finger, and there it is called *Sephalica Oculariſ.*

The two Branches that J ſpeake of, which be divided in the hinder part of the ſhoulders, from each of theſe two (J ſay ſpringeth one, and thoſe two meete together and make one Veyne which appeareth in the bough of the Arme, and there it is called *Mediana*, or *Cordialis*, or *Commine.* And thus it is to be underſtood, that of *Vena Sephalica*, ſpringeth *Vena Oculariſ*, and of *Vena Bazilica*, ſpringeth *Vena Mediana*, and in ramefying from theſe five principall Veynes ſpringeth innumerable, of the which a Chyrurgion hath no great charge: for it ſufficeth us to know the principals.

To ſpeake of Arteirs, you ſhall underſtand that whereſoever there is found a Veyne there is an Arteir under him: and if there be found a great Veyne, there is found a great Artier, and whereas is a little Veyne, there is a little Artier: for whereſoever there goeth a Veyne to give nutriment, there goeth an Artier to bring the ſpirit of life. Wherefore i

o bee noted, that the Artiers lye more deeper
n the fleſh then the Veynes doe : for they
rry and keepe in them more precious blood
nen doth the Veyne, and therefore hee hath
eed to bee further from dangers outwardly :
nd therefore, God and Nature have ordained
or him to be cloſed in two Coates, where the
Veyne hath but one.

The Breaſt or Thorax, is the Arke or Cheſt
f the ſpirituall members of man, as ſaith the
hiloſopher : where it is to bee noted, that
nere be foure things containing, and eight
ontained, as thus. The foure containing, are,
ne Skinne, Muſculus fleſh, the Pappes and
ne Bones. The parts contained, are, the
leart, the Lungs, Pannicles, Ligaments, Nerves
Veynes, Artiers, Myre, or Iſofagus. Now the
kin and the fleſh are knowne in their Anato-
nie. It is to be noted, that the fleſh of the
appes differeth from the other fleſh of the
ody; for it is white, glandulus, and ſponge-
us, and there is in them both Nerves, Veynes
nd Artiers, and by them they have *Coli-*
anes with the Heart, the Liver, the Braine,
nd the Generative members. Alſo, there is in
ne Breaſt (as old Authors make mention)
xxx, or XC. Muſcles; for ſome of them be
ommon to the Neck, ſome to the Shoulders,

and to the Spades ; some to Diafragma or the Midriffe ; some to the Ribs, some to the Back, and some to the Breast it selfe. But I find a certaine profitablenesse in the creation of the Pappes, aswell in man as in woman ; for in Man it defendeth the spirituals from annoyance outwardly, and another by their thicknesse they comfort the naturall heate in defiance of the spirits. And in Women, there is the generation of Milke ; for in women there commeth from the Matrix into their breasts many Veynes which bring into them menstruall blood, the which is turned through the digestive vertue, from red colour into white, like the colour of the Paps, even as Chilley comming from the stomack to the Liver is turned into the colour of the Liver.

Now to speake of the Bones of the brest, they be said to be triple or three-fold, and they be numbred to the seaven in the Brest before, and their length is according to the bredth of the Brest, and their extremities or ends be gristly as the Ribbes be. And in the upper end of *Thorax* is a hole or a concavity in which is set the foot of the Fockle-bone or Cannel-bone, and in the nether end of Thorax, against the mouth of the stomack, hangeth a Gristle called *Ensiforme*, and this Gristle was ordained for

two

o cauſes. One is, that it ſhould defend the omack from hurt outwardly. The ſecond that in time of fulneſſe it ſhould give place the ſtomack in time of need when it deeth, &c.

Now to ſpeake of the parts of the Backe e following; there bee twelve Spondels ough whom paſſeth *Mynuca*, of whom ingeth twelve paire of Nerves, that bring- both feeling and moving to the Muſcles of Breſt aforeſaid. And here it is to be noted, at in every ſide there bee twelve Ribs, that is ſay, ſeaven true and five falſe, becauſe theſe e be not ſo long as the other ſeaven be: d therefore called falſe Ribs, as it may be rceived by the ſight of the Eye. Likewiſe, of parts that bee inwardly, and firſt of the art, becauſe hee is the principall of all other embers and the beginning of Life: hee is ſet the middeſt of the Breſt ſeverally by himſe, as Lord and King of all members. And a Lord or a King ought to bee ſerved of his bjects that have their living of him; ſo are other members of the Body ſubjects to the art: for they receive their living of him, d they all doe ſervice many wayes unto n againe. The ſubſtance of the Heart is it were Lazartus fleſh, but it is ſpermatick,

and

and an officiall member, and the beginning of life, and hee giveth to every member of the Body, both blood of life, and ſpirit of breath and heate : for if the Heart were of Lazartus fleſh, his moving and ſtirring ſhould be voluntary and not naturall, but the contrary is true : for it were impoſſible that the Heart ſhould be ruled by Will onely, and not by Nature. The Heart hath the ſhape and forme of a Pine-apple, and the broad end thereof is upwards, and the ſharpe end is downewards depending a little towards the left ſide.

And heere it is to be noted, that the Heart hath blood in his ſubſtance, whereas all other members have it but in their Veynes and Arteries : Alſo the Heart is bound with certain Ligaments to the backe part of the Breaſt, but theſe Lygaments touch not the ſubſtance of the Heart, but in the over-part they ſpring forth of him, and is faſtened as is aforeſaid. Furthermore, the Heart hath two Ventricles or Concavities, and the left is higher then the right, and the cauſe of his hollowneſſe, is this. For to keepe the blood for his nouriſhing and the ayre to abate and temper the great heate that hee is in, the which is kept in Concavities. Now heere it is to be noted, that the right Ventrickle of the Heart, commeth

Veyn

yne from the great Veyne called *Venakelis*, it receiveth all the substance of the blood m the Liver. And this Veyne that com-th from *Venakelis*, entreth into the heart of right Ventricle, as I said before, and in him brought a great portion of the thickest ood to nourish the heart with, and the resi-e that is left of this, is made subtill through vertue of the Heart, and then this Blood sent into a Concavity or pit in the midst of Heart, betweene the two Ventricles, and rein it is made hot and purified, and then it sseth into the left Ventricle, and there is in-ndred in it, a Spirit, that is cleerer, brighter, d subtiller, then any Corporall or Bodily ng, that is engendred of the foure Ele-ents: For it is a thing, that is a meane be-eene the Body and the Soule. Wherefore it likened of the Philosophers to be more liker avenly things, then earthly things.

Also it is to be noted, that from the left entricle of the heart springeth two Arteirs: e one having but one Coate, and therefore called *Arteria Venalis*: And this Arteir rryeth Blood from the Heart to the Lungs, e which Blood is vaporous, that is tryed and d left of the Heart, and is brought by this rtery to the Lungs, to give him Nutriment,

and

and there he receiveth of the Lungs ayre, and bringeth it to the heart to refresh him with.

Wherefore *Galen* saith, that hee findeth that mans Heart is naturall and friendly to the Lungs: For hee giveth him of his owne Nutrimentall to nourish him with, and the Lungs rewards him with ayre to refresh him with againe, &c.

The other Artier that hath two Coats, is called *Vena Arterialis*, or the great Artery, that ascendeth and descendeth, and of him springeth all the other Artiers that spread to every member of the Body; for by him is united and quickned all the members of the body. For the Spirit that is retained in them, is the instrument or treasure of all the vertue of the Soule. And thus it passeth untill it come to the Braine, and there hee is turned into a further digestion, and there he taketh another Spirit and so is made animall, and at the Liver nutrimentall, and at the Testicles generative: and thus it is made a spirit of every kind, so that hee being the meane of all manner of operations and workings, taketh effect. Two causes I find, why these Artiers have two coates. One is, that one coat is not sufficient nor able to withstand the violent moving and stirring of the spirit of Life, that is carried in them.

The

The second cause is, that the thing that is ied about from place to place, is of so pre- is a Treasure that it had the more need of d keeping. And of some Doctors, this ier is called the *Pulsative veyne*, or the ing Veyne; for by him is perceived the ver and might of the Heart, &c. Where- God and Nature have ordained, that the iers have two coates. Also, there is in the rt three Pellikles, opening and closing the g in of the Heart blood and spirit in con- ent time. Also, the Heart hath two little s, by whom commeth in and passeth out ayre that is prepared for the Lungs. There so found in the heart a Cartilaginous au- ment to helpe and strengthen the same rt. The Heart is covered with a strong nicle, which is called of some *Capsula les*, or *Pericordium*, the which is a strong unto whom commeth Nerves as to other ird members. And this Pannicle *Pericor-* *s*, springeth of the upper Pannicle of the riffe. And of him springeth another Pan- called *Mediastinum*, the which separa- the Brest in the midst, and keepeth it, that ungs fall not over the Heart. There is al- other Pannicle that covereth the Ribbes rdly, that is called *Plura*, of whom the

Mid-

Midriffe taketh his beginning. And it is sa
of many Doctors, that *Duramater* is the O
ginall of all the Pannicles within the bod
and thus one taketh of another.

Chap. VIII.
The Anatomie of the Lungs.

THe Lungs is a member Spermatick of t
first creation, and his naturall Comple
on is cold and dry, and in his accidentall co
plexion hee is cold and moyst, wrapped u
nervous Panniele, becauſe it ſhould gather
gether the ſofter ſubſtance of the Lungs, a
that the Lungs might feele by the meanes
the Pannicle, that which hee might not fe
in himſelfe. Now to prove the Lungs to
cold and dry of kind, it appeareth by his ſ
ſtirring, for hee lyeth ever waving over
Heart, and about the heart. And that hee
cold and moyſt in operation, it appeareth
that hee receiveth of the Braine many t
matters, as Catarres and Rheumes, whoſe ſ
ſtance is thin. Alſo, I find in the Lungs th
kinds of ſubſtance. One is a Veyne comm
from the Liver, bringing with him the cr
or raw part of the Chylle to feed the Lu
Another is, *Arteria venealis* comming fr

Heart, bringing with him the ſpirit of Life
ouriſh him with. The third is, *Trachia*
teria, that bringeth in ayre to the Lungs,
l it paſſeth through all the left part of them
loe his office.

The Lungs is divided into five Lobbes or
likles, or five portions, (that is to ſay)
ee in the right ſide, and two in the left ſide.
d this was done for this cauſe, that if there
any hurt in the one part, the others ſhould
e and doe their office. And three cauſes I
l, why the Lungs were principally ordai-
. Firſt, that they ſhould draw cold wind
refreſh the heart. The ſecond, that they
uld change and alter, and purifie the ayre
ore it come to the Heart, leſt the heart
uld be hurt and annoyed with the quanti-
of the ayre. The third cauſe is, that they
uld receive from the Heart the fumous ſu-
luities that hee putteth forth with his brea-
g &c.

Behind the Lungs towards the Spondels,
eth Myre or Ilofagus, of whom it is ſpo-
of in the Anatomie of the Neck. And al-
here paſſeth both Veynes and Artiers, and
theſe with *Trachia Arteria*, doe make a
ke, replete unto the Gullet with the Pan-
es, and ſtrong Ligaments, and Glandulus

fleſh

fleſh to fulfill the voyd places. And laſt o
all, is the Midriffe, and it is an officiall mem
ber made of two Pannicles and Lazartus fleſh
and his place is in the midſt of the body, ov
thwart, or in bredth under the region of th
Spirituall members, ſeparating them from th
Matrix.

And three cauſes J find, why the Midriff
was ordained. Firſt, that it ſhould divide th
Spirituals from the Nutrates. The ſecond, th
it ſhould keepe the vitall colour or heat to de
ſcend downe to the Nutrates. The laſt is, th
the malicious fumes reared up from the Nu
trates, ſhould not annoy the Spirituals or V
tals, &c.

The Wombe is the region or the City of
the Intrailes, the which reacheth from the Mi
riffe downe unto the Share inwardly, and ou
wardly from the Reines or Kidnies, downe
the bone *Peeten* about the privie parts. A
this Wombe is compound and made of th
things (that is to ſay) of *Syfac*, and *Myra*
Syfac is a Pannicle and a member ſpermatic
officiall, ſenſible, Sinewie, compound of ſub
Will, and in complexion cold and dry, hav
his beginning in the inner Pannicle of
Midriffe. And it was ordained, becauſe
ſhould containe and bind together all the
trai

iles, and that he defend the Muſculus, ſo
at he oppreſſe not the Naturall members.
nd that he is ſtrong and tough, it is becauſe
ſhould not be lightly broken, and not
oſe things that are contained goe not forth,
it happeneth to them that are broken, &c.
Syrac is compound, and made of foure
ngs (that is to ſay) of Skinne outward-
, of Fatneſſe, of a Carnous Pannicle, and of
uſculus Fleſh. And that it is to bee under-
ood, that all the whole from *Syfac* out-
ard, is called *Myrac*, it appeareth well (by
e words of *Galen*) where hee commandeth,
at in all wounds of the Wombe, to ſewe
e *Syfac*, with the *Mirac*, and by that it
oveth, that there is nothing without the
fac but *Mirac*. And in this *Mirac*, or
ter part of the Wombe, there is noted eight
uſcles; two Longitudinals, proceeding
om the ſhield of the ſtomacke, unto *Os*
ecten: two Latitudinals comming from the
ck-wards to the Wombe: and foure Tranſ-
rſe, of the which, two of them ſpring from
e Ribbes on the right ſide, and goe to the
ft ſide, to the Bones of the Hanches, or of
ecten: and the other two ſpring from the
ibs on the left, and come over the wombe
the right parts, as the other before doth.

Heere is to be noted, that by the vertue o
the ſubtill will that is in the Muſculus Lon
gitudinall, is made perfect the vertue a
tractiue : and by the Muſculus Tranſverſ
is made the vertue retentiue : and by t
Muſculus Latitudinall, is made the vertu
expulſiue. It is thus to be underſtood, that b
the vertue attractiue, is drawne downe int
the Intrailes, all ſuperfluities, both water
winde, and dyet. By the vertue retentiue, a
things are with-holden and kept, untill Na
ture haue wrought his kind. And by t
vertue expulſiue is put forth all things, whe
Nature provoketh any thing to be don
Galen ſaith, that Wounds or Inciſions be mo
perilous in the midſt of the wombe, th
about the ſides ; for there the parts be mo
tractable then any other parts bee. Alſo
ſaith, that in wounds piercing the womb
there ſhall not bee made good incarnatio
except *Sifac* be ſewed with *Miras*. No
to come to the parts contained within : Fir
that which appeareth next under the *Sifac*
Omentum, or *Zirbus*, the which is a Pannic
covering the ſtomacke and the Intrailes, ir
planted with many Veynes and Arteirs, a
not a little fatneſſe ordained to keepe mo
the inward parts.

Th

This *Zirbus* is an officiall member, and is ompound of a Veyne and an Arteir, the hich entreth and maketh a line of the outer unicle of the ſtomacke, unto which Tunicle angeth the *Zirbus*, and covereth all the Guts owne to the ſhare.

Two cauſes I find, why they were ordai-ed. One is, that they ſhould defend the Nu-atives outwardly. The ſecond is, that rough his owne power and vertue, he ould ſtrengthen and comfort the digeſtion all the Nutrates, becauſe they are more ebler then other members bee, becauſe they ve but a thinne wombe or Skin, &c. Next *irbus* appeareth the Intrails or guts, of hich *Galen* ſaith, that the Guts were or-ined in the firſt Creation to convey the offe of the meate and drinke, and to cleanſe e body of ſuperfluities. And here it is to be ted, that there be ſixe portions of one hole Gutte, which both in man and Beaſt ginneth at the nether mouth of the ſto-acke, and ſo containeth forth to the end of e Fundament. Nevertheleſſe hee hath divers apes and formes, and divers operations in e Body, and therefore he hath divers names. nd hereupon the Philoſophers ſay, that the wer wombe of a man, is like unto the

wombe of a Swine. And like as the ſto-
macke hath two Tunicles, in like manne
have all the Guts two Tunicles. The firſt
portion of the Guts is called *Duodenum*
for he is 12. Inches of length, and coveret
the nether part of the Stomacke, and re
ceiveth all the droſſe of the ſtomacke : Th
ſecond portion of the Guts is called *Iejunium*
for he is evermore empty, for to him lyet
evermore the Cheſt of the Gall, beating hir
ſore, and draweth forth of him all the droſſe
and clenſeth him cleane : the third portio
or Gut, is called *Yleon*, or ſmall Gut, and
in length fifteene or ſixteene Cubits. In th
Gut oftentimes falleth a diſeaſe called *Yleac*
Paſſio. The fourth Gut is called *Monoculu*
or blind Gut, and it ſeemeth to have but or
hole or mouth, but it hath two, one nee
unto the other, for by the one all things gc
in, and by the other they goe out againe. Tl
fift is called *Colon*, and receiveth all the drof
deprived from all profitableneſſe, and ther
fore there commeth not to him any Veyn
Miſeraices, as to the other. The ſixt and laſ
is called *Rectum* or *Longaon*, and he is end
in the Fundament, and hath in his neth
end foure *Muſcles*, to hold, to open, to ſhu
and to put out, &c. Next is to be noted
Menſenterium

terium, the which is nothing else but a texe of innumerable Veynes *Miseraices*, nefied of one Veyne called *Porta Epates*, vered and defended of Pannicles nnd Lyments comming to the Intrails, with the ck full of fatnesse and Glandulus flesh, &c.

The Stomacke is a member compound and ermaticke, sinnowy and sensible, and therefore is made perfect the first digestion of Chile. his is a necessary member to all the Body, if it faile in his working, all the members the Body shall corrupt.

Wherefore *Galen* sayth, that the Stomacke s ordained principally for two causes. The t, that it should be to all the members of Body, as the earth is to all that are indred of the earth, that is, that it should ire sufficient meate for all the whole Body. he second is, that the stomacke should bee acke or Cheft to all the Body for the meate, d as a Cooke to all the members of the dy. The stomacke is made of two Pancles, of which the inner is *Nerveous*, and e outer *Carneous*. This inner Pannicle hath *fusculus* Longitudinals, that stretcheth along m the stomacke to the mouth, by the hich he draweth to him meate and drinke, it were hands. And hee hath Transverse

will, for to with-hold or make retention
And also the outer Pannicle hath Latitudinal
will, to expulse and put out : and that b
his heate he should keepe the digestive vertu
of the stomacke, and by other heates given b
his Neighbours, as thus. It hath the Live
on the right side, chafing and beating hir
with his lobes or figures : and the Splene o
the left side, with his fatnesse and Veyne
sending to him Melancholy, to exercise h
appetites : and about him is the heart, quick
ning him with his *Artiers* : Also the Brai
sending to him a Branch of *Nerves* to giv
him feeling. And he hath on the hinder par
descending from the parts of the backe mar
Lygaments, with the *Artiers* joyned to th
Spondels of the Backe. The forme or figu
of this Stomack is long, in likenesse of
Goord, crooked : and that both holes b
in the upper part of the body of it, becau
there should be no going out of it unadvise
ly of those things which are received into i
The quantity of the stomack commonly hol
eth two Pitchers of water, and it may suff
many passions, and the nether mouth of th
stomacke is narrower then the upper, and th
for three causes. The first cause is, that th
upper receiveth meate great and boysterous i
ful

ostance, that there being made subtill, it ght passe into the nether. The second is, by him passeth all the meates, with their ilosity from the stomacke to the Liver. The rd is, for that through him passeth all the sse of the stomack to the guts. And this fficeth for the Stomacke, &c.

The Liver is a principal member, and official, d of his first creation spermatick, complete in iantity of blood, of himself insensible, but by idence he is insensible, & in him is made the ond digestion, & is lapped in a sinowie Pan- le. And that he is a principal member, it ap- areth onely by the Philosophers, by *Avicen* d *Galen*. And it is officiall as is the Sto- icke, and it is of spermatick matter. and owie of the which is ingendred his Veines. nd becausse it was like in quantity, Nature th added to it cruded blood, to the accom- ishment of sufficient quantity, and is lapped a sinowie Pannicle. And why the Liver crudded, is becausse the Chile which com- eth from the Stomacke to the Liver, should ould be turned into the colour of blood.

And why the Liver was ordained, was be- use that all the nutrimentall blood be en- ndred in him. The proper place of the ver is under the false Ribbes in the right

ſide. The forme of the Liver is gibbous or bunchie on the backe ſide, and it is ſomewhat hollow like the inſide of an hand. And why it is ſo ſhapen, is, that it ſhould bee plyable to the ſtomacke (like as a hand doth to an Apple) to comfort her digeſtion, for his heate is to the ſtomacke, as the heate of the fire is to the Pot or Cauldron that hangeth over it.

Alſo the Lungs is bound with his Pellikles to the Diafragma, and with ſtrong Ligaments. And alſo hee hath Coliganes with the ſtomacke and the Intrailes, and with the Heart and the Reynes, the Teſtikles and other members. And there are in him five Pellikles, like five fingers. *Galen* calleth the Liver *Meſſa Sanguinaria*, containing in it ſelfe foure ſubſtances, Naturall and Nutrimentall. The Naturals is ſent with the blood to all parts of the body, to be engendred and nouriſhed. And the Nutrimentals be ſequeſtrate and ſent to places ordained for ſome helpings. Theſe are the places of the Humours, the blood in the Liver, Choller in the Cheſt or Gall, Melancholy to the Splene, Flegme to the Lungs and the Junctures, the watery ſuperfluities to the Reynes and Veſike. And they goe with the Blood, and ſometime they putrifie and make Fevers, and ſome bee put out to the

Skin

nne, and be resolved by sweat, or by
bs, by Pushes, or by Impostumes.
And these foure naturall Humours (that
o say) Sanguine, Choler, Melancholy,
l Flegme, be engendred and distributed in
s manner: First, yee shall understand, that
m the Spermaticke matter of the Liver in-
rdly, there is engendred two great Veynes,
he which, the first and the greatest is called
rta, and commeth from the concavity of
Liver, of whom springeth all the small
ynes *Miseraices*: and these *Miseraices*,
to *Vena Porta*, as the branches of a Tree
: to the stocke of a Tree. For some of them
: contained with the bottome of the sto-
.cke: some with *Duodenum*, some with
junium, some with *Yleon*, and some with
onoculus, or *Saccus*. And from all these
nts they bring to *Vena Porta*, the succosity
Chiley, going from the stomacke, and dist-
ute it into the substance of the Liver. And
ese Veynes *Miseraices*, be innumerable.
nd in these Veynes begins the second Di-
stion and endeth in the Liver, like as it doth
the stomacke the first Digestion.

So it proveth that *Vena Porta*, and *Vena Miseraices*, serve to bring all the succosity of
l the meat and drinke that passeth the Sto-
mack

macke to the Liver, and they ſpread themſelves thorough the ſubſtance of the Liver inwardly, and all they ſtretch towards the gibous (or bowing part of the Liver,) and there they meete, and goe all into one Unity, and make the ſecond great Veyne, called *Vena Vlis*, or *Concava*, or *Vena Ramoſa*: all is one, and hee with his Roots draweth out all the bloud engendred from the Liver, and with his branches Ramefying upwards and downewards, carryeth and conveyeth it to all other Members of the Body to bee nouriſhed with where is made perfect the third digeſtion. And alſo there goeth from the Liver Veynes, bearing the ſuperfluites of the third Digeſtion to their proper places, as it ſhall be declared hereafter.

Now to ſpeake of the Gall, or of the Cheſt of the Gall: It is an officiall member and it is ſupermaticke and ſinowie, and hath in it a ſubtill Will, and it is a purſe or a Panniculer Veſikle in the hollowneſſe of the Liver, about the middle Pericle or Lobe, ordained to receive the Cholericke ſuperfluities which are engendred in the Liver: The which purſe or bagge hath three holes or Neckes; By the firſt he draweth to him from the Liver the Choller, that the Blood be not

hurt

rt by the Choler. By the ſecond Necke hee
deth to the bottome of the ſtomacke Cho-
, to further the Digeſtion of the ſtomacke.
d by the third Necke hee ſendeth the Cho-
regularly from one Gut to another, to
nſe them of their ſuperfluities and Droſſe:
d the quantity of the purſe, may containe
it halfe a pinte, &c.

And next is the Splene, or the Milte, the
hich is a ſpermaticke member, as are other
embers: and officiall, and is the receptory
the Melancholious ſuperfluities that are
gendred in the Liver: and his place is on
: left ſide, tranſverſly linked to the ſto-
acke, and his ſubſtance is thinne. And two
uſes I find, why hee was ordained there.
he firſt is, that by the Melancholious ſuper-
ities which are engendred of the Liver
hich hee draweth to him, hee is nouriſhed
th. The ſecond cauſe is, that the nutritive
ood ſhould by him be made the more purer,
d cleane, from the Droſſe and thickning of
e Melancholy, &c.

And next of the Reynes and Kidneyes: It
to be underſtood, that within the Region of
e Nutrites backwards, are ordained the Kid-
eyes to cleanſe the Blood from the watry ſu-
erfluities, and they haye each of them two

paſſages

passages or holes, or neckes ; by the one is drawne the water from *Venakelis*, by two Veynes which are called *Venæ Æmulgentes*, the length of the finger of a man, and issueth from the Liver : and by the other is sent the same water to the Bladder, and is called *Pores Urithides*.

The substance of the Kidneyes is Lazartus flesh, having Longitudinall will, and their place is behind on each side of the Spondels, and they are two in number, and the right Kidney lyeth somewhat higher then the left, and is bound fast to the back with Lygaments. The Philosopher saith, that mans Kidneyes are like the Kidneyes of a Cow, full of hard concavities ; and therefore the Sores of them are hard to cure. Also, they are more harder in substance, then any other fleshly member, and that for two causes. One is, that hee be not much hurt of the sharpnesse of the Urine. The other is, that the same Urine that passeth from him, might the better bee altered and clensed through the same. Also, there commeth from the Heart to each of the Kidneyes, an Artier that bringeth with him Blood, heat, spirit, Life. And in the same manner there commeth a Veyne from the Liver, that bringeth blood to nourish the Kidneyes, called Blood nutrimentall.

The

The greaſe of the Kidneyes or Fatneſſe, is as other members, but it is an officiall member, made of thin Blood, congealed and cruded through cold, and there is ordained the greater quantity in his place; becauſe it ſhould receive and temper the heat of the Kidneyes, which they have of the byting ſharpneſſe of the water.

Now by the Kidneyes upon the Spondels paſſeth *Venakelis*, or *Venacua*, which is a Veyne of great ſubſtance; for hee receiveth all the Nutrimentall blood from the Liver, and from him paſſeth many ſmall Pipes on every ſide, and at the Spondell betweene the ſhoulders, hee divideth himſelfe whole in two great branches, the one goeth into the one arme, and the other into the other, and there they devide themſelves into many Veynes and branches, as is declared in the Armes.

Chap. IX.

The Anatomie of the Haunches and their parts.

The Haunches are the lower part of the Wombe, joyning to the Thighes and the other members. And three things there are to be noted thereof. The firſt is, of the parts containing:

taining : the second is of the parts containe and the third is of the parts proceeding ou wards. The parts containing outwardly, *Myrac* and *Syfac*, the *Zirbus* and the bon The part contained outwardly, are the *Vezik* or Bladder : the Spermaticke veſſels, t *Matrix* in women, *Longaon*, Nerve Veynes, and Artiers, deſcending downewards The parts proceeding outwards, are the Bu tocks and the Muſcles, deſcending to t Thighes, of which it is to bee ſpoken of order. And firſt of the parts containing : as *Myrac*, *Syfac*, and *Zirbus*, there is enou ſpoken of in the Anatomy of the Womb But as for the Bones of the Hanches, there b in the parts of the back three Spondels of *Oſſa ſacri*, or of the Hanches : and three *Cartaginis* Spondels of *Oſſa Cande*, called t Taile-bone.

And thus it is proved, that there is in eve man thirty Spondels, and thus they are to numbred : in the Necke ſeaven, in the Ridg twelue ; in the Reynes five : and in the Ha ches ſixe : And it is to be noted, that eve Spondell is hollow in the middeſt : throug which hollowneſſe paſſeth *Nuca* from t Braine, or the Marrow of the Backe. An ſome Authors ſay, that *Myruca* is of the ſub

ſtanc

bſtance that the Braine is of : For it is like ſubſtance, and in it ſelf giveth to the Nerves ch the vertue of Moving and Feeling.

And alſo every Spondell is holden on every e, through the which holes, both Artiers and ynes doe bring from the Heart and the Li- both Life and nouriſhment, like as they e to the Braine; and from the Pannicle of *ynuca*, or the Marrow of the back, through holes of the ſides of the Spondels, ſpring- forth Nerves motives, and there they in- mingle themſelves with the ſtrong Lyga- nts that be inſenſible, and ſo the Lygaments eive that feeling of the Nerves, which the rves taketh of *Mynuca*. And by this rea- many Authors prove, that *Mynuca* is of ſame ſubſtance that the Braine is of, and Pannicles of the *Nuca* is of the ſame ſtance of the Pannicles of the Braine, &c. d each of theſe Spondels bee bound faſt one h another, ſo that one of them may not ll bee named without another. And ſo all ſe Spondels together, contained one by an- er are called the Ridge-bone, which is the ndation of all the ſhape of the Body. They h the laſt Spondell be contained or joyned he Bones of the Haunches, and they be the holders of all the Spondels. And theſe

Bones

Bones bee ſmall towards the Taile-bone, an
broad towards the Hanches, and before the
joyne and make *Os Pectinis.* And ſo the
bee broad in the parts of the *Iles*, and there
fore ſome Authors calleth it *Ylea.* And ea
of theſe two Bones towards the Liver hath
great round hole, into which is received t
Bone called *Vertebra*, or the Whorlebon
Alſo beſides that place there is a great ho
or way, thorow the which paſſeth from abo
Muſculus Veynes and Artiers, and goe in
the Thighes. And thus it is to bee noted, t
of this Bone *Pecten*, and the Bone *Vertebra*
made the juncture of the Thigh.

Now to ſpeake of the parts contained, t
firſt thing that commeth to ſight is the Bladd
the which is an officiall member, compou
of two Nervous Pannicles, in complexi
cold and dry, whoſe Necke is carnous, a
hath Muſcles to with-hold, and to let go
and in man it is long, and is contained w
the yard, paſſing through *Peritoneum*, bu
women it is ſhorter, and is contained with
Vulva. The place of the Bladder, is betwe
the bone of the Share and the Tayle-g
called *Longaon*, and in women, it is betwe
the aforeſaid bone and the Matrix.

And in it is implanted two long ve
comm

nning from the Kidneyes, whose names *Porri Vrikcides*, bringing with them the ine or water from the Kidneys to the Blad-, which privily entreth into the holes of Pannicles of the Bladder, by a naturall ving betweene Tunicle and Tunicle, and re the Urine findeth the hole of the nether nicle, and there it entreth privily into the ncavity of the bladder, and the more that Bladder is filled with Urine, the straiter the two Pannicles comprised together; for holes of the Tunicles, be not even one a-nst another; and therefore if the bladder be ver so full, there may none goe backe a-ne. The forme of it is round, the quantity it is a Pitcher full, in some more, in some se, &c.

Also there is found two other vessels, called *za Seminaria*, of the Spermaticke Vessels. nd they come from *Venakelis*, bringing ood to the Testikles, as well in Man, as in oman, the which by his further digestion it nade sperme or nature in men: they be put tward for the Testikles be without, but in omen it abideth within, for their Testikles nd within: as it shall be declared here-ter.

Next followeth the Matrix in women: the

Matrix in women is an officiall member, com
pound and Nerveous, and in complexion col
and dry: and it is the field of mans generation
and it is an instrument susceptive, that is t
say, a thing receiving or taking: and h
proper place is betweene the Bladder and th
Gut *Longaon*, the likenesse of it, is as it we
a yard reversed and turned inward, havin
Testikles likewise, as aforesaid. Also th
Matrix hath two Concavities or Selles, an
no more, but all Beasts have as many Sell
as they have Pappes-heads. Also it hath
long Necke like an Urinall, and in eve
Necke it hath a mouth, that is to say, o
within, and another without. The inner
the time of conception is shut, and the out
part is open as it was before: and it hath
the middest a Lazartus Pannicle, which
called in Latine *Tengite*: And in the creati
of this Pannicle, is found two utilities. T
first is, that by it goeth forth the Urine, or e
it should bee shed throughout all the *Vulv*
The second is, that when a woman doth
her Thighs abroad, it altereth the ayre sh
commeth to the Matrix for to temper t
heate.

Furthermore, the Necke that is betwe
these two aforesaid mouthes, in her concav
ha

th many involutions and pleates, joyned gether in the manner of Rose-leaves before ey be fully spread or ripe, and so they be ut together as a purse mouth, so that noing may passe forth but urine, untill the ne of Childing. Also about the middle this necke be certaine Veynes in Maydens, e which in time of deflowring, be corrupted d broken. Furthermore, in the sides of the ter mouth, are two Testicles or Stones, and so two vessels of Sperme, shorter then mans ssels, and in time of Coyt the Womans erme is shead downe in the bottome of the atrix. Also from the Liver there commeth the Matrix many Veynes, bringing to the hild nourishing at the time of a womans beg with Child: and those Veynes, at such me as the Matrix is voyd, bring thereto superfities from certaine members of the Body, hereof are engendred womans Flowers, &c.

And forasmuch, as it hath pleased Almighty od to give the knowledge of these his Mirics and Workes unto his Creatures in this esent World. Heere I suppose to declare hat thing *Embreon* is, and his Creation. he noble Philosophers, as *Galen*, *Avicen*, *artholmeus*, and divers others, writing upon is matter, say: That Embreon is a thing en-

gendred in the Mothers wombe, the origin all whereof is, the Sperme of the Man and of the Woman, of the which is made by the might and power of GOD, in the mothers wombe a Child : as hereafter more at large shall be declared. First, the field of Generation calle the Matrix, or the Mother, is knowne in th Anatomy, whose place is properly (betwix the Bladder and Longaon) in the Woman in which place is sowne by the Tillage o man, a covenable matter of kindly heate For kindly heate is cause efficient both of do ing and working, and Spirit that giveth vertu to the Body, and governeth and ruleth tha vertue : the which Seed of generation com meth from all the parts of the Body, both o the Man and Woman, with consent and wil of all Members, and is shead in the place o Conceiving, where thorow the vertue of Na ture, it is gathered together in the Celles o the Matrix or the Mother, in whom by th way of the working of mans Seede, and b the way of suffering of the Womans See mixt together, so that each of them worket in other, and suffereth in other, there is en gendred Embreon. And further it is to be noted, that this Sperme that commeth both t man and woman, is made and gathered of th

mos

oft beſt and pureſt drops of Blood in all the dy, and by the labour and chafing of the ſtikles or Stones, this Blood is turned into other kind, and is made Sperme. And in n it is hot, white, and thicke : wherefore nay not ſpread nor runne abroad of it ſelfe, t runneth and taketh temperance of the omans ſperme which hath contrary qua- es : For the womans ſperme is thinner, der, and feebler.

And as ſome Authors hold opinion, when s matter is gathered into the right ſide of Matrix, then it happeneth a Male-kind, d likewiſe on the left the Female, and here the vertue is moſt, there it favoureth oft. And further it is to bee noted, that like the Renet of the Cheeſe hath by himſelfe way or vertue of working, ſo hath the like by way of ſuffering : and as the Renet d milke make the Cheeſe ſo doth the ſperme Man and Woman make the generation of nbreon, of the which thing ſpringeth (by vertue of kindly heate) a certaine Skin or ule, into the which it lappeth it ſelfe in, herewith afterwards it is tyed to the Mo- rs wombe, the which covering commeth th with the byrth of the Childe : and if it ppen that any of the Skinne remaine after

the byrth of the Child, then is the Woman in perill of her life.

Furthermore, (it is said) that of this Embreon is ingendred the Heart, the Liver, the Braynes, Nerves, Veynes, Arteirs, Chords, Lygaments, Skins, Griſtles, and Bones, receiving to them by kindly vertue the meteſtruall blood, of which is engendred both fleſh and fatneſſe. And as Writers ſay, the firſt thing that is ſhapen, be the principals: as the Heart, Liver, and Braine. For of the Heart ſpringeth the Arteirs: of the Liver, the Veines: and of the Brain, the Nerves: and when theſe are made, Nature maketh and ſhapeth both Bones and Griſtles to keepe and ſave them, as the bones of the head for the Brain: the Breaſt Bones, and the Ribbes, for the Heart and the Liver. And after this ſpringeth all other members one after another: and thus is the Child bred forth in foure degrees, as thus. The firſt is, when the ſeed Sperme or Seed is at the firſt as it were Milke. The ſecond is, when it is turned from that kind into another kind, is yet but as a lumpe of Blood, and this is called of *Hypocrates*, *Fetus*. The third degree is, when the principals are ſhapen, as the Heart, Liver, and Braine. The fourth and laſt, as when all the other members

:e perfectly ſhapen, then it receiveth the ɔule, with Life and Breath, and then it be-nneth to move it ſelfe alone. Now in theſe ure degrees aforeſaid, in the firſt as Milke, continueth ſeven dayes . in the ſecond as *ettus*, nine dayes : in the third, as a lumpe f Fleſh engendring the principals, the ſpace of ine dayes : and in the fourth, unto the time of ll perfection of all the whole members, is ne ſpace of eighteene dayes : So is there fixe nd forty dayes from the day of Conception, nto the day of full perfection and receiving f the Soule, as God beſt knoweth.

Now to come againe to the Anatomy of ne Haunches : Then come wee to *Longaon*, therwiſe called the Taile-gut, whoſe ſub-tance is Pannicular, as of all the other owels : the length of it is of a ſpan long tretching nigh to the Reynes, his nether part s called *Annis*, (that is to ſay) the Towell : nd about him is found two Muſcles, the one o open, the other to ſhut. Alſo there is found n him five Veynes or Branches of Veynes, alled *Venæ Emoraidales*, and they have olliganes with the Bladder : whereof they ure partners in their grieves.

And when this *Longaon* is raiſed up, then ye may ſee the Veynes and Artiers, and Si-

newes, how they bee branched and bounc
down to the nether parts : the parts proceed-
ing outwardly, are *Didimus Peritoneum*, th
Yard, the Testikles, and Buttocks. And first
it shall be spoken of the Yard, or of man
generative members, the which dureth unto
that part that is called *Peritoneum*, the which
place is from the Coddes, unto the Funda-
ment, whereupon is a seame. Wherefore saith
the Philosopher, mans Yard is in the end an
terme of the share.

The Yard is an officiall member, and th
Tiller of mans generation, compound, an
made of Skin, Brawnes, Tendons, Veynes
Arteirs, Sinewes, and great Lygaments : and
it hath in it two passages, or principall issues
one for the Sperme, and another for the Urine.
And as the Philosophers say, the quantity o
a common yard, is eight or nine Inches, with
measurable bigneſſe proportioned to the quan-
tity of the Matrix.

This member hath (as *Avicen* saith) three
holes, through one passeth insensible polision
and wind, that causeth the Yard to rise : the
other two holes is declared before. Also the
yard hath a Skinne, and about the head there-
of, it is double, and that men call *Praputium* ;
and this Skinne is moveable, for through his

consecration

ſecration the Spermaticke matter is the bet-
and ſooner gathered together, and ſooner
forth from the Teſtikles; for by him, is
the moſt delectation in the doing. And
foremoſt part of the head of the Yard be-
, is made of a brawny fleſh, the which if
ee once loſt, it is never reſtored againe, but
ay be well skinned, &c.
The Coddes is a compound member, and
officiall, and though it bee counted a-
ngſt the generative members, yet it is cal-
a principall member, becauſe of gene-
ion. This Purſe was ordained for the
ody and comfort of the Teſtikles and o-
r Spermaticke veſſels: and it is alſo made
two parts, of inner and of the outer.
he outer is compound and made of Skinne,
d Lazartus. Longitudinall and Tranſ-
ſall, in like manner as the *Myrac*. The
ner part of the Cods is of the ſubſtance of
e *Sifac*, and are in ſimilitude as two pockets
awne together by themſelves, and they
ffer not from the *Syfac*: and there bee two,
cauſe if there fall any hurt to the one, the
her ſhould ſerve. The Teſtikles or ſtones
ee two, made of Glandulus fleſh, or Cur-
elly fleſh. And furthermore, through the
Didimus, commeth the Teſtikles from the
Braine,

Braine, Sinewes, and from the Heart Artie
and from the Liver Veynes, bringing un
them both feeling and ſtirring, Life, a
Spirit, and Nutrimentall blood, and the m
pureſt blood of all other members of t
Body, whereof is made the Sperme by t
labour of the Teſtikles, the which is put fo
in due time, as is before rehearſed.

The Groynes bee knowne : they bee t
empty Junctures, or purging place unto t
Liver, and they have curnelly fleſh in the pl
ing or bowing of the Thighes. The Hipp
have great brawny fleſh on them, and fro
thence deſcend downwards, Brawns, Chor
and Lygaments, moving and binding togeth
the Thighes, with the Haunches themſelues.

CHAP. X.

The Anatomie of the Thighes, Legges, and Feet.

THE Legge reacheth from the Joynt
the Thigh unto the extremity of the Toe
and I will divide it in parts, as the Arm
were divided. One part is called *Coxa*,
Thigh, and that is all that is contained fro
the joynt of the Haunch unto the Knee. Th
ſecond part is called *Tibia*, and that reachet
fron

n the Knee to the Ankle. The third is the
e foot, and that is from the Anckle, unto
end of the Toes. And heere it is to bee
ed, that the Thigh, Legge, and foot, are
mpound, and made as the great Arme or
d, with Skin, Flesh, Veynes, Artiers, Si-
ves, Brawnes, Tendons, and Bones where-
they are to be spoken of in order.

Of the Skinne and Flesh there is enough
ken of before. And as of Veynes and
teirs in their descending downwards, at the
t Spondels they bee divided into two parts,
hereof the one part goeth into the right
igh, and the other into the Left: And when
ey come to the Thigh, they be divided in
ner two great Branches: the one of them
readeth into the inner side of the Legge, and
e other spreadeth into the outer side, and so
anching, descend downe to the Legge, to the
nckles, and Feet, and bee brought into foure
eynes, which be commonly used in letting
lood, as hereafter followeth.

One of them is under the inner Ankle to-
ard the heel, called *Soffena*, and another under
ne outer Ankle, called *Siarica*, and another
nder the Hamme, called *Poplitica*, the fourth,
etweene the little Toe, and the next, called
Renalis. And it is to be noted of these foure

great

great Veynes in the Legges, of the manifo
dangers that might fall of them as oft it happ
neth. There bee many other branches whi
a Chirurgion needeth not much to passe upo
The Sinewes spring of the last Spondell, ar
of *Os Sacrum*, and passeth through the ho
of the bone of the Hippe, and descendeth
the Brawnes, and moveth the Knee and t
Hamme, and these descend downe to t
Ankle, and move the Foot, and the brawn
of the Feet move the Toes in like manner,
is declared in the bones of the Hand. The fir
is called *Coxa*, that is the Thigh-bone, and
is without a fellow, and he is full of Marrov
and is round at either end. The roundnes
that is at the upper end, is called *Vertebrun*
or Whyrlebone, and boweth inwards, and
received into the Concavities of the bone
the Legge at the Knee, called the great Fossel
There is also at the Knee a round bone, calle
the Knee-panne. Then followes the Legg
wherein is two bones, called *Focile Majo*
and *Focile Minor*, the bigger of them passet
before making the shape of the shinne, and i
is called the Shin-bone, and passeth downe
making the inner ankle. The lesse passet
from the Knee backwards, descending down
to the outer Anckle, and there formeth tha

Ankle

le, &c. The bones of the Feet are ſixe twenty : as thus. Firſt, next the Ankle , is one called in Latine *Orabaliſtus* : t under that, towards the Heele is one, d *Caleani* : and betweene them is ano- bone, called *Os Nauculare*. In the ſe- l ward there be foure bones called *Raceti*, : in the hands. In the third and fourth ls be foureteene, called *Digitori* ; and five d *Pectens*, at the extremities of the Toes, to the Nailes. And thus be there in the :, ſixe and twenty bones, with the Legge n the Ankle to the Knee, two in the knee, one round and flat bone , and in the gh, one. And thus you ſhall find in the ole Leg and Foot thirty bones. And this ay ſerve for young Practitioners in the Anatomie.

Veynes	in Mans body perfect, is	365.
Bones		217.
Teeth		32.

that in us all things may vaine appeare,
Veyne wee have for each day in the Yeare.

For

For Practice.

It is neceſſary to know what *Le*
craft and *Chyrurgerie* is, with th
ſeverall parts thereto belonging
the Theorick and Practick. V
uſefull for young Practitioners.

PART. II.

Letcheraft is Chyrurgerie; that is, to hea
man of all manner of Sickneſſe and t
keepe him whole, ſo farre as
craft may.

KNow that in *Letcheraft* is c
tayned two things; that is, b
Phyſicke and Chyrurgerie.
Likewiſe, *Letcheraft* and C
rurgerie, hath each of them two Parts; t
Theoricke, and Practicke. Theorick to kn
and Practicke to worke. The ground of
Th

pricke, is to know the Elements, and Hu-
rs that proceedeth from them, which is for
s health or againſt it.

Letcheraft, teaches us Cauſes, effects, and
nes: Signes to know the cauſes and effects;
therefore I treat of ſignes, and many ſignes
belong to Phyſicke and Chyrurgerie, as
ſes, Urine, Pounces, Vomits, Sege, and
r, &c.

Chyrurgerie, is in Wounds, Impoſtumes,
Algebra; and Chyrurgerie holdeth foure
s, *viz.* *Wounds*, and *Impoſtumes*, *Alge-*
, and *Anatomie*. And *Antidotary* is the fift;
ch is a kind of Salves againſt all kind of
es that belongeth to Chyrurgerie.

Algebra is broken Bones, and bones out of
nt.

Antidotary of Chyrurgerie, is in Waters,
nders, Oyles, Oyntments, and Emplaiſters
ſt principall, ſome muſt bee repercuſſive,
ne Moleficative, ſome Maturative, ſome ge-
ative, and ſome Coroſive.

Anotomie is to know the Body of man
oughout, and all his Members within and
hout. Two members hath every manner
man, *viz.* Principall, and Officiall; and
re principall every man hath, *viz.* Braine,
art, Liver, and Stones; the Braine hath the
head

head and necke : the Heart, hath the Lung
Breſt, and Midriffe : the Liver hath the ſ
macke, and other members downe to
Reynes, as Guts, Gall, and the Kelle vey
and Milt, the Milt upon the left ſide, and
gall upon the Liver : the Stones, hath Reyn
Bladder, and other Privities : and theſe
the foure principall members, Braine, He
Liver, and Stones ; and without Braine, H
and Liver, no man can live ; and with
Stones can no man engender, three things
the Stones is cauſe of engendring ; Heat, W
and humours ; Heat commeth from the Li
Spirit from the Heart ; and humours from
Braines that man is made of, if any of th
foure be faulty, that man can not as he ſho
kindly engender.

Theſe ſixe vertues are rooted in the Li
viz. Attractive, Digeſtive, Diminuſive, I
pulſive, Retentive, and a Simulative, that
our Engliſh tongue ; Drawing, and breal
out, putting, holding, and liking : For
Nature draweth in that which it needet
live by, and then all to breake it ; and
departeth the good from the bad, and hol
to it the good, and then diſpierſeth the goo
all the members of the Body.

Officiall members bee thoſe that have

aine offices in mans Body, where ever they
e; as the Eye to see, the Eare to heare, the
land to touch, the Mouth to speake, the Feet
o goe, and many such other, &c.

Also such are called members as branches
rom the principall to the officiall, as the
Arme, or Legge, that rooteth in the principall
nd brancheth to the officials: And so *Nerves*,
Artiers, Veynes, Lygaments, Chords, Bones,
annicles, and Gristles, Flesh and Skin to
each them their Office: But Nerves, Veynes,
nd Artiers bee most needfull, for they bee
Vells and Rootes of all other *Nerves* com-
ing from the Braine, and *Artiers* from the
leart, and Veynes from the Liver into all the
ody: *Nerves* giveth to the Body feeling,
nd moving, and *Artiers* leaving, and Veynes
ncreasing. A Veyne hath but one Tunacle,
nd an Artier hath two, in the one runneth
loud, and in the other spirits, and all beating
eynes bee *Artiers*, the which I call Pulses,
nd all other be simple Veynes; and all such
embers saving Flesh alone are melancholi-
us, and their nature is Sperme, but flesh is
anguine; and therefore it may be sodered be
never so much cut, but the other said mem-
ers because their matter is Sperme, may ne-
er be sodered if they be much cut.

Now will I speake of Wounds, which is the second part of Chyrurgerie.

ONe of these intentions hath every Surgi on; The first is, to containe that, that i evill, looſed; the second is, to looſe that, tha is evill contained; the third is, to take awa that, that is too much; the fourth is, to in creaſe that, that is too little.

In these foure entents ſtandeth all Chiru gery. The first is in Wounds, the second Impoſtumes, the third and fourth *Algeb* holdeth. Wounds be in many manners Sin ple, and Compound: Simple in the fleſh lone, and compound in seven manners. The be seven things that letteth a wound not ligh ly to heale, *viz.* Empoſtumes diſcraſed hollowneſſe, or bitten by a venemous Beaſ and theſe letteth a Chirurgion ſuddenly heale a wound; and if a Sinew bee cut pricked, or wounded to the Bone, or if t wound bee hollow, or elſe diſcraſed with Fever, or bruiſed, or made by veneme Beaſts, then mayeſt thou not as thou would cloſe up a wound. And if a wound lacke theſe ſeven things, then it is ſimple.

Thus Medicine is Letcheraft; that is b

Phyſi

hysicke and Chirurgery, and every one f them hath first his Theoricke, perfectly o know, and afterwards his Practique, cuningly to worke: the grounds of both which ualities, are Elements, and Humours, and gnes most needfull both of Urine and Pulses. Thus much for the Theoricke.

ivers things very necessary for every Practitioner in Surgerie to have in a readinesse.

And first, for Instruments, viz.

Ovacula.
Scalpellum.
rficis.
lsella.
} *Specillum.* *Latum Specillum.* *Stylus.* *Acus.*

Canalicula Forata. *Fascia.*
bena ad membra laqueo intercipienda.
miculi linei ad vulnera abliganda.
tea concerpta. *Auriscalpium.*
cipes ad dentes evellendos.
ramentum quo eroſi dentes, eraduntur.
cinus, or (as *Celsus* calleth it,) *Hamulus retusus.*

2. *For sodaine Accidents.*

HE must have in readineſſe, Powders, Unguents, and Emplaſters; They ſerve to ſtop Bleeding, to conglutinate Wounds, to cleanſe foule and rotten Ulcers, to mollifie hardneſſe, to produce a Cicatrix, and Skinne to remove away all excreſcent and corrupt Fleſh, to ceaſe paine, to ſtrengthen Fractures and Luxations.

3. *For Powders.*

THey are of three ſorts: The firſt, is to ſtay Bleeding, as that which is framed of *Bolus Armonia*, of *Roſis*, of *Maſtich* and *Pollin*.

The ſecond is, for Fractures of the Scull and hurts of other Bones, and is called *Pulvis Cephalicus*, and is framed of *Radicibus iris* of *Ariſtolochiæ*, of Myrrhe, Aloes, and ſuch like.

The third is, to remove away excreſcent and corrupt Fleſh; as *Alumen uſtum*, of *Pul. principit. Mercurii*, and ſuch like.

4.

4. *For Unguents.*

HE muſt have *Vnguentum Baſilicon*, which doth humect, digeſt, and ceaſe ne.

Vnguentum album Rhaſis, which doth Regerate, coole and dry.

Vnguentum Aureum called of ſome *Regis*, ich doth Incarnate and conglutinate ounds together.

Vnguentum Dialthea ſimplex, which doth lefie, ſoften, humect, and alſo ceaſe paine.

Vnguentum Apoſtolorum, which doth erge, mollifie, dry, and remove away cort and ſuperfluous Fleſh: And of like ulty almoſt is *Mundificativum ex apio*, *Ægyptiacum.*

5. *For Emplaſters.*

Tachilon compoſitum, which doth ripen Apoſtumes, and doth mollifie and reſolve lneſſe, and doth digeſt, and alſo abſterge.

Diacalciteos, commonly called *Diapalma*, ch doth conglutinate Ulcers, produceth trix and skinne, and according to the ion of *Galen*, is very fit for the curing of egme.

Emplaſtrum de Betonica, which is alſo d *De Janua*, it doth unite and joyne to-

gether the fractures of the skull, it coveret the bones with flesh, it draweth out Spels an splinters of bones, it doth also absterge, dige and dry, with the like.

Of five Hearbes which a good Chyrurgion ought alwayes to have.

THere be five Herbes that a good Chirr gion ought to have all the yeare, and th be good for wounded men; and these Herl must be dryed and made into powder, and kept all the yeare, *viz.* Mouse-eare, Pi pernell, Avence, Valerian, and Gentian, each a like quantity, but take of Mouse-e the weight of all the other hearbes, when t be dryed, take *demi.* spoonfull in untiment in some other liquor which is according to sickneſse, and let him drinke it, and the Mc cine is as good as a Salve for any woun man, as may be had for to heale him. the herbes that draweth the wound, are *culus Christi*, Mather, Bugloſſe, red C worts, and Orpine.

These be the soveraigne pepper hearbe the Feſter, hearbe Robert, Bugloſſe, Sann Hempropes, Morrell, Rew, and Savorie, take good heed of these hearbes in the u them, and yee shall worke the better.

ome Physicall observations tending to Physicke and Surgerie, and times convenient for letting of Blood.

To preserve Health.

IF a man will observe, hee may governe himselfe at foure times in the Yeare, so that hee shall have little need of *Letchcraft*, as thus: In the Spring, from *March* till *May*, at hich time increaseth the good sweet juyce of ood, through good meates and drinkes, and od wholsome savours.

In Summer, from *May* till *June*, at which ne beginneth the bitter juyce of Choller; n use coole meats, and drinkes, and bee not olent in exercise, and forbeare women.

In Harvest, from *June* till *November*, at hich time increaseth Melancholy; then bee rged by a Medicine Laxative, and afterward e light Meats and drinkes, such as will inease good Blood.

In Winter, from *November* till *March*;

at which time increaseth Flegme, through weakneſſe of Humours, and corruption o ayre; Then the Poſe beginneth to grow, ther heat is in the Veynes, then is pricking in th ſides, then is time to uſe hot Meats and goo drinkes, and ſpices, as Pepper, Ginger, &c. bu doe not waſh thy Head.

For as a learned Phyſitian ſaith; Hee th taketh much Phyſick when he is young, wil much repent it when he is old.

For letting of Blood.

AS in all other parts of Phyſicke, ſo gre care ought to be had in letting of Bloo Firſt, skilfully and circumſpectly is to be cor ſidered and certainly knowne the cauſe. whether it be needfull and good for the Pat ent, to purge his body of ſome unnaturall a naughty, and ſuperfluous humour. For othe wiſe, letting of Bloud is very dangerous, a openeth the way to many grievous Infirmiti And note generally, that it is not convenie eyther for a very leane and weake man, or f a very fat and groſſe man to be let bloud, n ther for a Child under 14. yeares of age, nor old man above 56. Eſpecially, in decrepit a age.

N

Now there remaineth to be considered, how
tandeth with the patient inwardly, for his
mplexion and Age, and outwardly, for the
e of the Yeare, time of the Day, and also
Dyet.

For Complexion.

et bloud the Phlegmatick, the Moone being
Aries or *Sagitarius*.
et bloud the Melancholick, the Moone in
ra or *Aquarius*.
et bloud the Cholerick, the Moone being
Cancer or *Pisces*.
et blood the Sanguine, the Moone in ey-
r of the aforelaid Signes.

For Age.

blood Youth; from the Change to the
second quarter.
Middle-age, from the 2. quarter to the full.
Elder-age, from the full to the last quarter.
Old-age, from the last quart. to the change.

Time of the Yeare.

Spring good. Autumne different.

Time of the Moneth.

not blood, The Moone in *Taurus*, *Gemini*,
Leo, *Virgo*, or *Capricorne*.
The day before nor after the change and full.
Twelve houres before and after the quarters.
The Moone with *Jupiter*, or *Mars*, evill
aspected.

Time

Time of the Day.

Morning after sun-rising fasting; Afternoo
after perfect digestion; the ayre tempera
the wind not South, if it may be.

Dyet after Bleeding.

Sleepe not presently, Stirre not violently
Vse no venery, Feed, thou warily.

Notwithstanding, for the Phrensie, the I
silence, the Squinancy, the Plurisie, the Ap
plexie, or a continuall Head-ach growing
cholerick blood, a hot burning Feaver, or a
other extreame paine; In this case, a man m
not tarry a chosen time, but incontinently w
all convenient speed, hee is to seek for remed
but then Blood is not to bee let in so grea
quantity, as if that a chosen and fit time w
to be obtained.

Good to ——

Prepare humours, the Moon in *Gemini*, *Lib*
or *Aquarius*.
Vomit, the Moon in *Aries*, *Taurus*, or *Ca*
Purge by Neezing, the Moone in *Cancer*, *L*
or *Virgo*.
Take Clysters, the Moone in *Aries*, *Libra*
Scorpio,
Take Gargarismes, the Moone in *Cancer*,
Aries.

op rheumes and Flux, the Moon in *Taurus*, *Virgo*, or *Capricorne*.
the for cold Diseases, the Moone in *Aries*, *Leo*, or *Sagitarius*.
the for hot Diseases, the Moone in *Cancer*, *Scorpio*, or *Pisces*.
irge with Electuaries, the Moon in *Cancer*.
rge with Potions, the Moone in *Scorpio*.
irge with Pilles, the Moon in *Pisces*.
For an Unguent or Plaister, is best to bee pplyed, when the Moone is in the imaginary gne attributed to the members whereunto it applyed.

Of the Nine Tastes.

Alt, Sharpe, and Bitter, Sower, Savory, and Eager, Sweet, Walloweth, and Fatty. arce of them bee of Heat, three of Cold, and e last three be of temperature. A cut afeth, heateth, and fleyeth : Temperature lighteth. Lycorise, Annis, Ginger, Wormeood, and Suger : these bee Examples : a cut weth, heateth, and fleyeth ; and Nature ere against ripeth, and twineth, and putteth ut : make your Medicine such, that for one utting out, double twining, and foure riping.
Melancholy is dry and cold, sower and earth-

earthly coloured, his Urine is thinne and dif
coloured, his Pulſe is ſtraight, and ſhort i
digeſtion, and a full ſtomacke, loathſomeneſ
and ſower belching, a ſwelling wombe, an
ſides, heavie, dead, and ſluggiſh limbes, an
melancholious Urine commeth of a youn
wench that faileth in her flowers, or have ther
not as ſhee ought to have.

Fleame, cold and moyſt, white, and weak
in colours, his Urine is diſcoloured and thick
his Pulſe is ſhort and broad; raw ſtomacke
and full, loathſome, and unluſty, wat
mouth, much ſpitting, heavy head, ſluggi
and ſlumbry, with cold hands and feete, an
chiefly in the Night.

Sanguine is moyſt, and hot, ſweet, an
ruddy coloured, alway his Body is full
heate, namely in the Veynes, and they be
ſwelling, and of face he is ruddy, and in ſleep
hee ſeemeth fiery: Medicine for him is blou
let upon the Currall or Liver Veyne, an
ſimple dyet, as Tyſon, Water Grewell, an
ſower bread.

Choller is hot, and dry, yellow, greene an
bitter, his Urine is diſcoloured, and thinne, h
Pulſe is long and ſtraight, much watch, heav
head ache, and thirſt, bitter mouth, and dr
ſinging eares, and much gnawing in th

Womb

mbe, and other while costiffenesse, and
ned Sege, and vomit, both yellow and
ne, as is that colour.

ach Huuour may cause a Fever or an Im-
ume, and then the Urine is more coloured,
the liquour thinner: and ever as that
nesse defieth, the Urine waxeth thicker,
the colour lower, till it come to Cytrin or
ufe.

Melancholy causeth a Quartaine, and
me a Quotidian. Sinec and Causon have
: Continues, the other three may be so,
otherwhile Interpolate, continue ever
leth on, and Interpolate resteth other-
le; continue is with the Veynes, and In-
olate is without the Veynes, both two
es may bee simple and also compound,
le of one matter, and one place, or com-
nd of divers places.

he Tertians of these Fevers be such, as the
humors be of, and also Urine and Pulse:
saving they bee stronger in Fevers and
oftumes then they be without, and there-
their Medicine must bee more discreet,
generally Dyet thus: Sowre bread, and
ter-grewell, and Tyson, and fleyed Fish
Wine, and Almond milke, and all white
te saving whay, generall digestive in

Sum-

Summer, and in hot time, as in *Oxizacia*; a generall digestive in Winter and all cold tir as *Oxcineile*: And generall expulsive is, *succa rosarum*, a cut with Turbit, and S mony, *ana*. Scruple two, and generall d mitary is *insquiamany*; and double med with *Populions*, and foment him with *Ro ana*, double Sugar slaketh thirst.

Signes of Sickneſſe by Egeſtion.

IF the meat come from a man in manne hee did eate it, the Stomack is weake, the Bowels be lubricated, it is an evill signe

If the Egestion looke like Earth, it i signe of death.

If the Egestion doe not stinke, it is an e signe.

If the Egestion doe looke like lead, it is evill signe.

If the Egestion bee blacke as Inke, it is evill signe.

If the Egestion bee blacke, and looke Sheepes trickles, there is abundance of ad Choller, and paine in the Spleene.

If the Egestion be yellow, and no Saff eaten before, the body is repleat with Cho and Cytren water.

f the Egestion have straines of bloud, there
pediment in the Liver and the Bowels.
f the Egestion bee bloudish, there is ulce-
n in the Guts.
f the Egestion looke like shaving of Guts,
are then of an extreame Fluxe and debility
e Body.
a man be too Laxative it is not good, for
ch persons can be no strength but much
knesse.
a man be costive and cannot have a na-
ll egestion once a day, he cannot be long
out Sickenesse.

Signes of Life or Death by the Pulses.

Pigmos is named the Pulses, and there be
welue Pulses the which doe take their
inall at the Vitall spirits; Three of
h belong to the Heart, the one is under
ft Pap, the other two doe lye in the Wrists
e armes directly against the Thumbs.
he Braine hath respect to seaven Pulses,
be principall, and three be Minors, the
principall are thus scituate; in the Tem-
two, and one going under the Bone called
ght Furkele, and the other doth lye in the
er of the right side of the Nose, one of the

three

three Minor Pulſes in the corner of the
ſide of the Noſe: And the other two lye u
the Mandibles of the two Jawes, the L
hath reſpect to the two Pulſes which lye u
the Feet.

By theſe Pulſes, expert Phyſitians
Chyrurgions by their knocking and clapp
doe judge what principall member is diſe
or whether the Patient be in danger.

If any of the principall Pulſes doe b
truely, keeping an equall courſe as the mi
of a clocke, then there is no perill in
Patient, ſo be it they keepe a true courſe
pulſe without any pauſe or ſtopping; w
is to ſay, if the Pulſe give five knockes
ceaſe at the ſixth knocke: or elſe ſevet
pauſe at eight, or elſe knocke tenne and
over the eleventh, and begin at the tw
the Patient is in perill, elſe not; for it
in the agility, as too ſwift or tardie beati
the Pulſe, but in the pauſing of the ſame
trary to its courſe, that the Patient is in p

In ſuch cauſes let the Phyſitian be ci
ſpect, and carefull, for Sincopies in the Pa
let him ſit upright in his Bed with Pill
and let one ſit at his backe to give him d
and let the Patient ſmell to Amber gre
Roſewater and Vineger, or elſe rub the
with *Aqua Vitæ*.

Also, when you touch the Pulse, marke
der which finger it strikes most strongest,
thus; If the Pulse under the little finger,
feeble and weake, and under the rest more
eake, it is a token of Death: But con-
riwise, if under the little finger strong, and
der every finger stronger it is a good signe.
And if you feele the Pulse under the forg-
ger strike untill the eleventh stroke and it
le in it, is a good signe, but if he beate swift
d unorderly, an evill.

Of the foure Humours.

1. *Signes of Sickneſſe by Blood.*

Lowneſſe, Idleneſſe, Dulneſſe, yawning
gaping, ſtretching forth the armes, no d-
ht or pleaſure, ſweet ſpittle mingled wi
terneſſe, much heavie ſleepe with dreams
red colour, or bearing of burthens great nd
avie, perturbation of the ſences, red ate
th much ſweat, little or no appetite to ea
th red groſſe ſtinking Urine.

Of theſe Signes are knowne, ſtinkin Fea-
s, Peſtilence, Squinancie, and ſoody-
xe.

For Remedy, if the Blood be distempered, helpe it with things cold and dry; for blood is moist, hot, and sweet.

2. Signes of Melancholy sicknesses.

PAle colour in the Face, sowrenesse in the mouth, belching wind, little sleepe, terrible, and infernall dreames, much thought, pensiveneſse and care, a desperate mind, more leaner then before in the body, straitnesse in the stomack, Elvishnesse in countenance, snappish in words; starting, coldnesse, and feare all, white and thin Urine.

These signes testifie, Quartaine, Morphew, Lepre, Canker, Madnesse, and hardnesse of the Speene.

For Remedy, if it bee of red Choller, give things cold, moist and sweet; for red choller is bitter and fiery.

3. Signes of Cholerick diseases.

YEllow colour in the Skin, bitterneſs in the mouth, pricking in the mouth of the stomacke, supernaturall heat, loathsomnesse to meat, lamentation or great griefe of mind, Drinesse, coveting drinke of divers kinds, V

its of yellow and greene, small or no sleepe,
it fearefull and fiery dreames of strife.

These bee signes of the Jaundies, Tertians,
urisies, Madnesse, and Collicks.

For Remedy, if it bee of blacke Choller, or
elancholy, give things hot and moyst, and
eet; for adust choller is sharpe and cold.

4. *Signes of Flegmatick diseases.*

Luggishnesse and dulnes of Memory, for-
getfulnesse, much spitting, much sleepe,
nes in the Head, especially in the hinder
, swelling in the Face and cheeks, evill di-
ion, white Dropsie-like in colour, patience
n doltishnesse, lacking lively quickneſse,
ming of going naked, drowning, or of
w.

he diseases, Quotidians, Dropsies, Palsey,
he Falling sickneſse.

or Remedy, if the Disease be of salt Flegme
things sweet, hot and dry, thus saith *So-*
n. And thus much for Remedies against
listemperance of each humour.

lotwithstanding, where there is abundance
old Flegme not mixt with Choller, there
s very sharpe and hot bee most conveni-
as tart Vineger with hot Roses and seeds,

or Wines, strong and rough Honey, being bo
led in the one and in the other.

Or where Choller is mixt with Flegme,
rop made with Vineger and Suger, boy
sometimes with Seeds, Herbes, and Roo
which may dissolve Flegme and digest it is
ry good.

Certaine Observations for Women.

WHen Womens brests diminish b
with Child, is a token the child is d

If a woman with Child bee sodainly ta
with any grievous sickneſſe, her life is in g
danger.

If a woman with Child be let Blood, it
leth the child, the nearer the birth the grea
the danger.

It is perilous for a Woman with Chil
have a great Lax, or looseneſſe.

A woman having a Convultion in te
rate times of her termes, is perilous.

The C'alx of Egge-shels miniſtred in t
asswageth the paine and griping in a wo
after her deliverance of child.

OF URINES.

briefe Treatise of Urines, aswell of
lans urine as of Womans, to judge by
he Colour which betokeneth Health, and
which betokeneth Weakneſſe, and also
Death.

PART. III.

Of Bubbles resident in Urine.

IT is shewed, that in the fore-parts of the Body dwelleth Sickneſſe and Health: That is, in the Wombe, in the Head, in the Liver, and in the Bladder, in what nner thou maist know their properties and reof mayest learne to judge the better.

When Bubbles doe swim on the top of ne, they proceed of windy matter included viscous humidity, and signifie rawneſſe and igeſtion in the Head, Belly, Sides, Reynes, l parts thereabouts, for in these especially,

humours are multiplied and doe aſcend t
make paine in the Head.

Reſident Bubbles doth ſignifie ventoſitie i
the Body, or elſe a Sickneſſe that hath co
tinued long and will continue, unleſſe remed
be found; but Bubbles not Reſident but do
breake quickly, ſignifieth Debility or Wea
neſſe.

Bubbles cleaving to the Urinall, ſignifie
the body to be repleat with evill humours.

Bubbles doth alſo ſignifie the Stone in t
Reynes of the Backe.

A Circle which is greene of colour of Uri
doth ſignifie wavering in the Head, and burn
ing in the ſtomacke. This colour in a Feav
doth ſignifie paine in the Head, comming
Choller. And if it continue it will cauſe
Impoſtume, the which will ingender
Frenzie.

A blacke circle in Urine, ſignifieth M
tification.

If any filthy matter doe appeare in
Urine, it commeth from the Lungs and ſom
times from the Liver, and it may come fr
breaking of ſome Impoſtume, but for the m
part it commeth from the Vlcers of the Bl
der or the Reynes, or from the paſſages of
Urine, then the urine is troubled in the b

to

ne and ſtinketh, he hath a paine in his lower
ts and eſpecially in the parts aforeſaid;
hen he maketh water, and chiefly in the end
the yard, and commonly there is with this
e Stranguric which is hardly to be cured, un-
ſe it be in the beginning.

If it come from the Reynes, there is paine
the Loynes, the Backe and the Flanke.

If from the Liver, the paine is onely in the
ht ſide.

If in the Lungs, the paine is from the Breſt
th a cough and the breath ſtinketh.

If from the Bladder, the paine is about
e ſhare.

If a mans urine be white at morning, and
l before meate, and white after meate, he is
hole: and if it be fat and thicke it is not
od. And if the Vrine be meanly thicke, it
not good to like: and if it be thicke as ſpice,
betokeneth Head ache.

Vrine that is two dayes red, and at the tenth
y white, betokeneth very good health.

Vrine that is fat, white, and moyſt, betoke-
th the Fever Quartaine.

Vrine that is bloody, betokeneth that the
ladder is hurt by ſome rotting that is within.

A little Vrine all Fleſhie, betokeneth waſt-
g of the Reynes: and who piſſeth Bloud

without sickneſſe, he hath ſome Veyne broken in his Reynes.

Urine that is ponderous, betokeneth that the bladder is hurt.

Urine that is bloody in ſickneſſe, betokeneth great evill in the Body, and namely in the bladder.

Urine that falleth by drops, above, as it were great boules, betokeneth great ſickneſſe and long.

If white gravell doth iſſue forth with Urine, it doth ſignifie that the Patient hath or ſhall have the Stone ingendred in the Bladder, and there is paine about thoſe parts.

If the gravell be red, the Stone is ingendred in the Reynes of the Backe and Kidneyes, and there is great paine in the ſmall of the Backe.

If the gravell be blacke, it is ingendred of Melancholly humours.

Note, that if the gravell goe away, and the Patient find no eaſe, it ſheweth that the Stone is confirmed. Alſo know yee, that if the gravell goe away, and the paine goe away likewiſe, it ſignifieth that the Stone is broken and voydeth away.

Womens Urine that is cleare and ſhyning in the Urinall like ſilver, if ſhee caſt oft, and if ſhe have no talent to meate, it betokenet ſhe is with Child.

Women

Womens Urine that is strong and white also stinking, betokeneth sickneſſe in the aes, in her secret receipts, and her chambers ll of evill humours, and sickneſſe of her

Womens Vrine that is bloody and cleere as r underneath, betokeneth Head-ache.
omens urine that is like to Gold, cleere and ty, betokeneth that she hath luſt to man.
Womens urine that hath colour of stable ising, betokeneth her to have the Fever rtaine, and shee to be in danger of death.
omens urine that appeareth as colour of , if shee bee with Child, betokeneth that ead within her.

now a Mans urine from a Womans, and a omans or mans from a Beaſt urine.

rſt a Mans water the nearer you hold it to e the thicker it doth shew, and when you it further off the thinner it doth appeare; n beasts Urines it is not so; for the nearer hold it to the sight the thinner it is, and the er the sight the thicker, also beast water is salter and of a stronger savour, and of a simple Complection, and smelleth more then the urine of a man; also mixe the r of a Beast with wine and they will part der.

Here.

Hereafter followeth all the Vrines that be tokeneth Death, as well the Urine of Ma as of Woman.

IN a hot Axes, one part red, another black another greene, another blew, betokenet Death.

Urine in hot axes, blacke, and little quantity, betokeneth Death.

Urine coloured all over as Leade, betok neth the prolonging of death.

Urine that ſhineth raw and right bright, the Skin in the bottome ſhine not, it betok neth death.

Urine that in ſubſtance having fleeting abo as it were a darke Sky, ſignifieth death.

Urine darkly ſhyning, and darke with blacke Skin within, betokeneth a prolong of death.

Urine that is the colour of water, if it h a darke Sky in an Axes, it betokeneth death

Urine that hath dregges in the bottome m led with blood, it betokeneth death.

Urine blacke and thicke, and if the ſi loath when he goeth to the ſtoole, and w he ſpeaketh overthwart, or that he un ſtandeth not aright, and theſe ſickneſſes g not from him, it betokeneth death.

Of VVounds.

PART. IV.

A Definition of Wounds by their causes.

A Wound is a solution, seperation and recent breach of unity, of that that before was a continuity with out putrified matter, which corruption giveth the name of an er to the solution, and no more a Wound. he causes of Wounds are duall, *viz.* First he violence of bodies without life, as we ly call an Incised wound, as when it is ed by edged Instruments. Secondly, we it a Stab or puncture, caused by the force of gers and the like. Thirdly, we call those ntused wounds, caused by violent use of bject, being some weighty thing (cast as one; or stroake with a Staffe, or their ies) against the subject receiving their s, differing in their appellations by the rsity of their causes.

Or

Or secondly, wounds are causèd by living things, as a wound that is of Biting, scratching and the like, and for these causes they differ in their appellations.

Also the differencie of Wounds, are taken eyther from their causes by which they are inflicted, or from their accidents, *viz.* the indication of the place wherein they are scituated. Also, the place maketh difference thus; eythe they happen in the similar parts, as the Flesh Artery, Veyne, &c. or in the organicall o instrumentall parts, as some intire and who bulke, truncke, or fully compleat member, limbe, *viz.* The Head, Necke, Brest, Bell &c. Wounds of the Head grow more part cular, because that parts belonging thereto of more note; as the Face, Nose, Lipp Eyes, and Eares: wounds of the limb are of the Shoulders, Armes, Thighes, a Legs. Of the similar parts also, some are Sa guine, as the flesh, whose wounds are eyth simple, deepe, hollow, plaine, or proud w flesh. The Spermaticke, likewise, are eyt hard or soft; the soft parts, as the Veyn Arteries, and Sinewes, being wounded, call them wounds of the hurt part; the h are the Bones, a breach of which, we ca wound in the Bone.

So Wounds derive their Nominations from
: cauſe, place and ſimilitudes thereof.

What Wounds are.

WOunds are theſe, Which in Latine are called *Vulnus*, of the vulgar *Vulner*, d they are of two kinds, that is, Simple and ompound : the ſimple are thoſe, that are ely in the Fleſh : the compound are thoſe, here are cut Sinewes, Veynes, Muſcles, and ones, and theſe are of divers and ſundry nds, and the difference that is among them, by the variety of the place where they are ounded, and by the difference of the weapon herewith they were hurt. For ſome goe ght, ſome overthwart, that offend divers aces of the body : The ſimple are of ſmall portance, if they keepe them cleane and oſe ſhut Nature will heale, them, without y kind of medecine : but thoſe where veynes e cut, had neede of ſome Art or Practiſe, ith the which they muſt ſtop the blood, and any wiſe not to ſuffer the wound to remaine pen but to ſow it up very cloſe, ſo that the eyne may heale, and thoſe where ſinewes e hurt are of great importance, and would e healed with great ſpeed, ſo the Sinewes

may

may joyne with more ease. But those whe bones are hurt, are of great importance, for the Bone be seperated from the other, of n ceſſity it must be taken forth before t Wound be healed : So that by this mean every one may know, what Wounds are an their kinds.

In the Curing of greene Wounds consists a five-fold scope or intention.

THe first, is to draw out that which is fe into the Body, whether by Bullet, Woo Bone, or Stone ; or Arrowes, Darts a such like.

The second, is a Conjunction and united parts divided.

The third, is a retaining of those pa united in their proper seate.

The fourth, is a Conservation of the pa of the substance.

The fifth, is a Prohibition and mitigatio of accidents.

For the first intention, it is performed e th with fit and convenient Instruments, or wit attractive Medicines, whereby things that a infixed are drawne out. Which Medicin are these.

Rad

dix Aristolochiæ,
Arundis.
Anagallis.
Thapsia.
Ammoniacum.
Saga Pœnum.
Dictamnum.
Ranæ combustæ, Or *Emplastrum Avicennæ,* so much commen- by *Guydo.*

he second and third intention, is performed binding and Ligature, if the Wound be ple and small, and in a place where it may be performed, yea, although it be large, may be easily bound, as in the Muscles of Arme, and such like; but if it happen Ligature will not serve, then must be ed the helpe of the Needle, being very care- to handle the party gently, and to place his due seate.

The fourth intention, is performed and ac- plished, by appointing of a fit and con- ent Dyet, according to the strength of the ent, and greatnesse of the affect and osition of the whole body: for a thin t and cold, doth very much availe in ting of Symptoms, we also adde Blood- ng and Purging of humors to avoide ac- nts, also the part is to be contained in his place, and a Cataplasme framed with the es of Egges, and other cooling things, are e applyed, and sometimes to be fomented astringed Wine. The

The fifth intention, is the correcting c accidents, which is Flux of blood, Dolou Tumor, Paralysis, Convulsion, Fever, Syn cope, Delerium, and Itching.

But this is to observed in the Fluxe of blood whether it hath flowne sufficiently or no; otherwise the Fluxe is to be suffered; fo after a sufficient Fluxe, the wound doth r maine dry, and is so much the neerer cure and the lesse Symptomes follow, as Phlegm and such like: and if the wound bleed n sufficient, we must open a veyne for revulsio according to the greatnesse of the affect, a the nature of the wound: especially wh through paine or other cause wee feare i flamation or a Feaver.

How a sicke man should Dyet himselfe being Wounded.

A Wounded man, or a man sore beaten ing sicke, must be kept from Milke, B ter, Cheese, Hearbes, Fruites, Fish, (exc fresh-water Fish) Women, Garlicke, Onio Leekes, Peason, &c. Also divers sorts of me must he not eate, as fresh Beefe, water Fowl Goose, or Duck, nor drinke too much stro Wine. But he may eate Porke, Mutton, C ken, Henne, or Capon.

f Wounds and their Cures happe-ning in severall places of the Body.

d first, of infirmities incident to Souldiers in a Campe.

COmmonly, there are three Infirmities that offend Souldiers in a Campe above all the rest, the which are these: Feavers, Wounds, and Fluxes of the body; the which thou yst helpe in this order following with these dicines. *Quintessence* of Wine, *Balsame*, *igne Licore*, *Quintessentia*, and Spice Imiall; and as for the order to use them is s. When any hath a Feaver or Flux, then sently when the Disease beginneth, let him od in one of the two veynes underneath the ngue, cutting it overthwart, and this thou lt doe in the Evening, then the next morn-, take a Doze of your *Imperiall* powder t with Wine, and this you may doe with-any Dyet or strict order; that being done,

give him three mornings together, halfe an ounce of our Quinteſſence ſolutive, with Broath : but if it bee a Fluxe, and that the Patient is not cured, let him ſtand in a cold Bath of Salt-water of the Sea, three or foure houres or more, and he ſhall be perfectly holpe.

Then as concerning Wounds, as well as Cuts as thruſts, and as well Galling with Arrowes, as Harquebuſh ſhot, and other ſorts thou ſhalt cure them thus. The firſt thing that thou ſhalt doe to them is to waſh them very cleane with Wine, and then dry them well then put thereinto Quinteſſence of Wine and preſently joyne the parts together, and ſowe or ſtitch them cloſe, then put thereupon five or ſixe drops of our *Balſamo*, and upon the wound lay a cloth wet in our *Magno Licore* as hote as yee may ſuffer it, and this yee ſhall do the firſt day : then the next day follow this order. Firſt, put thereon of Quinteſſence, and a little of our *Balſamo*, and then our *Magno Licore* very hote, and never change that medicine. And this done, the wound ſhall be whole with great ſpeed and in a quarter of the time that the common Chirurgions is able to doe it, by the grace of God.

are secret, the which this Author did send a very friend of his being in the Warres : he which helpeth all wounds eyther by Cut, thrust, galling with Arrowes, or Hargush-shot, or otherwise.

He first thing that yee shall doe, is to wash the Wounds very cleane with e, and then dry it very well : then put in Quintessence of Wine, and presently e the parts close together, and stitch or hem well; but in any wise lowe no- but the Skinne : for otherwise it will great paine : Then put thereon five or drops of our *Balsamo*, and upon the nd, lay a cloth wet in our *Magno Li-* is hote as they can suffer it, and this doe st day.

en the next day follow this order, st, put thereon our Quintessence, and little of our *Balsamo* : and then an- t very well with our *Magno Licore*, at it may be suffered : Never changing edicine untill it be whole. This is very e and approved.

Of Wounds in the Head, with fracture of t Bone.

WOunds of the Head with fracture the Bone, of the common Phyſitia and Chirurgions, are counted difficile to healed, becauſe thereunto belongeth gr Art or Cunning: For they open the Fle and raiſe the Bone, with many other things, which I count it ſuperfluous to intreat of, cauſe that many be holpen without them. I alwayes when the Phyſitians or Chirurgi doe offend the Wound for alteration or c ruption, Nature it ſelfe will worke very w and heale it without any ayde. But with Medicines they may be holpen with m more ſpeed, becauſe they let the alterat and defendeth them from Putrifaction, mittigateth the paine. And the order to C thoſe kind of wounds are thus. The firſt t that is to be done in thoſe Wounds, i joyne the parts cloſe together, and dreſſe t upon the wound with our *Oleum Benedict* and upon the Oyle lay cloathes wet in *Magno Licore*, as hot as you can ſuffer And ſo with the Remedies thou ſhalt h them quickly: becauſe our *Olea Bene*

h away the paine, and keepeth it from
faction and resolveth. Our *Magno Li-*
digesteth, mundifieth, and incarnateth and
:th. And therefore this is the best Medi-
that can be used in these wounds. For
of J have had an infinite of Experiences,
which hath beene counted miracles : and
fore J have let the world to understand
:of, that they may helpe themselves if need
l serve.

Wounds in the Head, where the Bone is not offended.

WOunds in the Head, where the Bone is not hurt, are not of such impor-
e, but are easily to be holpen : for you
l doe nothing, but keepe it from putri-
on, and defend it from inflamation, which
:asie to be done, and so Nature will worke
l with great speed. To keepe the wound
n putrifaction, you must annoynt it round
ut with our *Oleum Philosopherum*, *De-*
binthina, and *Sera*. And to keepe it from
amation, you shall wash it with our
intessence, and upon the wound dresse it
h our *Magno Licore*; thus doing, thy cure
ll prosper happily, and shall not need to

take away any blood, nor yet to keepe at
yet, nor yet to keepe the house, but to g
where you thinke good, without any perill
danger ; and this order have J used a lo
time, as divers of my friends can testifie.

*Of Concussions or Bruises, as well in the He
as any other place.*

CConcussions or Bruises in the head or a
other place of the body, of the antie
Physitians hath beene counted dangerous
heale, for they say, that Concussions must
brought to putrifaction, and turned i
matter, which opinions J doe allow, for
me those Concussions or bruises is very ea
to bee dissolved without maturation : A
that J doe with our *Oleo Benedicto*, and *Ma
no Licore*, as much of the one as of the ot
mixt together, and made very hote as you c
suffer it, and then wet cloathes twice a d
and in three or foure dayes at the most th
shall be dissolved : and this it doth, becau
this Remedy assubtiliateth the humour, a
openeth the Pores, and draweth forth
matter that is runne into the place offend
and so by those meanes they shall be holp
with this remedy : J have cured hundre
wh

hen I was in the warres of *Africa*, in *Anno.* 51. when a whole City was taken and troyed by the Campe of *Charles* the fifth, nperour.

Wounds in the Necke and the order to be used in curing them.

WOunds in the necke are very hard to be cured, and long before they heale, d this commeth, becauſe next are all the aments of the head, as bones, ſinewes, nes, fleſh, and skinne, all inſtruments that ld the head and the body together, without which a man cannot live; and therefore ſe wounds are ſo perillous to be healed, ing thereunto runneth ſo great a quantity humours, that they will not ſuffer the und to be healed.

The true way therefore to helpe thoſe unds, is to ſtitch them well in his place, d dreſſe it upon the wound, with cloathes t in *Oleum Benedictum* one part, and *agno Licore* three parts, mixt together, as te as you can ſuffer it. And upon the cloath y the powder of *Mille-foyle*, and this thou alt doe once in 24 houres, and ſo that ſhall lpe them quickly: giving you great charge

that you change not your Medicine; For it mundifieth, incarnateth, and healeth the wound without any further helpe, for I have proved it an infinite and many times.

Of Wounds in the Armes, and their importances and Medicines.

VVOunds in the Armes are dangerous, for that there also are a great number of Sinewes, Cartylagines, Veynes, Muscles, and other dangerous things, as it is well seene in wounds in that place, how that thereunto runneth abundance of Humours, and there commeth alteration, Inflamation, and Impostumation which hurteth the Patient much, Therefore in this case, I will shew thee a rare secret, where-with thou shalt helpe any sort of wound in the Arme, without any alteration, and with a little paine, and the secret is this, Dresse the Wound upon the upper parts with our *Magno Licore*, very warme, without any tenting at all, and this doe once a day, and no more, and in no wise change your Medicine; for with this thou mayest helpe all Wounds in the Armes with great speed, and it is one of the greatest secrets that can be used for the wounds in the armes and proved by me infinite times.

O

f Wounds in the Legs, and their parts.

VOunds in the Legs are in a manner of the ſame quality as thoſe in the s, becauſe the Legs are of their proper ity and nature, compounded of the like ance that the Armes are : that is, in ne, fleſh, Muſcles, Veynes, Sinewes, and es : And theſe, when they are offended ounded, are very perillous, becauſe unto n runneth great quantity of humours, and e Legges are certaine places deadly (as ſay) as the hinder part of the calfe of the , nnd the middle of the inner part of the n, the ankle, and the foote, are all places bleſome and curious to heale when they wounded, and therefore to heale them ac- ing to the manner of the Antients, it were t trouble to the Chirurgion : and pity to he paine of the Patient. Wherefore in any e uſe not the Medicines of the Antients. when thou haſt occaſion, joyne unto the l of thy Art the uſe of theſe Medicines, *Quinteſſentia, Balſamo, Magno Licore, o di Raſa, Oleo Benedicto, Oleo Philoſo- rum.* Any of theſe, or ſuch like, which are orruptible, which by their proper quality

aſſubti-

assubtiliateth concussions, pierceth to the bottome of the Wounds, keepeth the flesh in his naturall Caliditie and humidity, perserveth from Putrifaction, and naturally maketh the Flesh to joyne and grow together, and that in a short space. Therefore consider well, which worketh better Effect, ours, or the Antients and use them at thy discretion.

A Discourse upon old Wounds, which are not thorowly healed; with their Remedies.

WHen that Wounds are ill healed, and that therein commeth Impostumations, and that the part of the wounds be indurated and full of paine, then use this secret of our Invention, which was never yet seen nor heard of the Antients, nor yet of our time, but of us. When thou findest such cause, wash the Wound well, and make it cleane round about, and then wash it with our *Quintessentia Vegetabile*, and Bathe it well thorow, for that the said *Quintessentia* doth open the Pores, and assubtiliateth the matter and causeth the humour to come forth.

This being done, annoynt it all over with our *Magno Licore*, and this done, within three dayes the Patient shall feele great ease, and

sho

hort time after he shall be whole. This is one f the most noblest Medicines that can bee ade: For it takes away the hardnesse healeth he Wound, and comforteth the place of-nded.

l rare secret to heale Wounds of Gunshot, Arrowes, or such like, in the Wars, when haste is required.

F thou wilt cure these Wounds presently, joyn the parts together with speed, washing with *Aqua Cœlestis*, and *Oleum Balsamo*, our invention, and lay a cloath wet to the me very close thereon.

To heale a Wound quickly.

WAsh the Wound well with our *Aqua Balsamo*, and close it up, and ereupon lay a cloth of the Oyle of Frankenence, and so by this meanes thou shalt heale ny great Wound quickly: For I have roved it infinite times to my great credit.

o heale a Wound quickly, that is in danger of any Accidents.

WOunds in some parts of the Body are very dangerous of Life, and especially where

where the Sinewes or Veynes bee (cut or pierced) or Veynes or Muſcles be hurt, or Bones broken, and by an infinite of other particulars, which being open or ill healed, the Patient may be in danger of life, becauſe the winde entreth in, and cauſeth paines and inflamation; and therefore to avoyd all theſe aforeſaid matters, ſo that the wound ſhall have no detriment uſe this remedy. Firſt joyne the parts cloſe together, and put therein our Quinteſſence, and lay a cloth wet in our Baulme, aud binde it faſt that the ayre come not in, for it is very hurtfull. You ſhall underſtand that theſe be two of the beſt experienced Medicines that may be found: becauſe our Quinteſſence doth aſſubtiliate the Blood and taketh it forth, and taketh away the paine. And the Baulme doth warme and comfort the place offended. And will not ſuffer any Matter to runne thereinto by any meanes: ſo this is moſt true, as I have proved it divers and ſundry times, and alwayes have had very good ſucceſſe.

To ſtay the fluxe of Bloud in Wounds.

WHen there is a fluxe of Blood in a wound by reaſon of ſome veyn th

at is cut, and that the Chirurgion would ſtop , it is neceſſary, that he put into it our Quinteſſence, and then to ſtitch it up very oſe and hard, and upon the wound ſtrow e blood of a Man dryed, made in powder, nd lay upon the wound a cloath wet in our aulme artificially, very warme, and upon hat binde the wound very ſtraight with Liga- ents, and twice a day waſh it with our Quinteſſentia, and round about it annoynt it ith our Baulme, and alſo caſt thereon our cret powder for wounds, and that doe, orning and Evening every day without pening the wound, and in ſhort time it will maine well, giving you charge that the ounded perſon doe keepe no ſtraight Dyet, ecauſe Nature being weake relaxeth the eynes, and that cauſeth the fluxe of blood.

Another for the ſame.

FIrſt, ſtitch the wound cloſe, then caſt there- on Mans blood, and bind it ſomewhat ard, ſo let it remaine 24. houres: And when ou unbind it, take heed you remove nothing, nd caſt thereon more dried blood, and annoint t round about with *Oleum Philoſophorum*, *Deteribinthina* and *Cera*, and bind it againe

other

other 24. houres, and bind it gently, and annoynt the wound with Oyle of Frankensence, and in short time it will be perfectly whole.

A defence to be layd upon VVounds.

TAke perfect *Aqua-vitæ* of good Wine, what quantity you will, and put therein Hipericon, Mill-foyle, Viticella, and Bitony, and then let it stand certaine dayes close stopped, and when ye will use it, wet a cloth therein and lay it round about the Wound, and thou shalt have thy intent, to the great satisfaction of the Patient.

A secret Powder for wounds.

TAke Hipericon flowers and leaves, Mill-foyle, and Viticella, and stampe them well together, and so strew it upon the Wound, and round about the wound, when it is dressed, and that doth defend it from accidents.

A Composition of great vertue against all Vlcers and Sores.

TAke the Oyle of Vitriol that is perfect, as much as you will, and put it into a Glasse, with as much Oyle of Tartar made by dissolu-

lution, and so let it stand ten dayes: Then one scruple of that, and one ounce of pure *ia-vitæ*, and mixe them together, and with wash the hollow Ulcers and they heale in short time. It helpeth any crude of Scab or sore that is caused of the evill lity or nature.

Note of a certaine Spanyard, wounded in the head at Naples.

here was a certaine Spanyard called *Sa-*, of the age of 34. yeares, of complexion lericke and Sanguine, the which was nded in the left side of the head, with inci- of the Bone. Now yee must understand, n *Naples* the ayre is most ill for wounds e Head, by reason that it is so subtill, and at cause the Doctors did feare the Cure: rtheless, J dressed him with our *Magno re*, and *Balsamo Artificio*, keeping the nd as close as was possible, annoynting it y upon the wound, and so in 14. dayes he perfectly whole, to the great wonder of a ber of Chyrurgions in that City.

For to heale Hurts and Wounds.

Ake Mallowes and seeth them well, and when they be boyled, take and stampe them

them, and take old Barrowes greaſe and clea
Barley meale, and mingle the Juyce, the Meal
and the Greaſe all togethe, and make a ſal
thereof, it is a ready healer.

To ſtanch the Blood of a Cut.

TAke a good handful of Nettles and brui
them, and then lay them upon the woun
hard bound with a cloth, and it will ſtanch
preſently.

Another for the ſame.

TAke Hogs-dung hot from the Hog, mi
gle it with Suger and lay it to the wou
will ſtay the bleeding.

For to ſtaunch the blood of a VVound.

TAke a Linnen-cloth, and burne it to po
der, and bind it to the Wound or Vey
that is hurt, and it helpeth.

A healing Salve for any greene VVound.

TAke two yolkes of Egges, halfe a po
of Turpentine, half a quarter of an ou
of Maſtick, half a quarter of an ounce of N
and halfe a quarter of an ounce of Wear

o ounces of Bucks-tallow, halfe a gille of ose-water, and half a quarter of an ounce of ffron, mixe all these together and make of em a Salve, and keepe it for your use.

he Lord Capels *salve for Cuts or Raucklings comming of Rubbings : It is also a very good Lip-salve.*

Take a pound of May-butter and clarifie it, then take the purest thereof : also take ee ounces of English wax, and two ounces Rozine, and clarifie them by themselves, n boyle them all together, and when it is ll boyled, coole it, and after keepe it in the ke, or otherwise as your Salve.

For to draw and heale a Cut.

Take the Juyce of Smalledge, the Juyce of Bugle, of each a like quantity ; take also axe, Rozen unwrought, Sheepes Suet, eeres suet, of each a like quantity, of Sallet le, and Turpentine but a little ; Fry them all, d scrape a little Lint, and lay a little salve on the Lint, and put it in the Cut, and then a Plaister over it.

A Salve for fresh Wounds.

TAke Harts-greaſe and Turpentine, of each foure Ounces : oyle of Roſes, Frankenſence and Maſticke, of each one ounce, and ſo make your Salve, and lay it to the ſore.

A Salve that cleanſeth a Wound and healeth it.

TAke white Turpentine unwaſhed foure ounces, the yolke of an Egge, and a little Barley meale, and ſo make a Salve.

To kill dead Fleſh.

TAke the Juyce of Smalledge, and the yolke of an Egge, Wheaten flower, a ſpoonfull of Honey : and mingle all theſe together, and drop it into the Sore, or otherwiſe make a Plaiſter : Fine Suger ſcraped into powder will doe the ſame.

A Playſter for old Sores.

TAke Litarge of Gold, one pound, oyle of Roſes two pound, white Wine a pinte, Urine a pinte, Vineger halfe a pinte, Waxe Fran

rankensence, and Myrrhe, of each two Drams, and so make your Plaister according.

For a Canker, Fistula, Warts, or Wounds, new or old.

TAke a Gallon and a halfe of running Water, and a pecke of Ashen ashes, and eth them, and make thereof a Gallon of Lie, nd put thereto a gallon of Tanners woose, nd powder of roch Allome, and Madder a ound: and seeth all these, and let your nne be so great, that it be little more then lfe full, and when it riseth in the seething, re it downe with a ladle, that it runne not er, and let it stand three or foure houres till be cleere, and all that is cleere straine it rough a good thicke Canvasse, and then wet erein a ragged cloth, and long Lint, and lay on the sore, and this is good for all the iseases aforesaid.

A Salue for any Wound.

TAke Housleeke, Marigold leaves, Sage, Betonie, and garden Mallowes, of each e handfull, stampe them, and straine them, en take the juyce, and half a pound of fresh utter, one penny worth of fine Turpentine, ry well washed, one penny worth of *Aqua*

Compoſita, and an Oxe-gall, mixe them all together, and boyle them moderately upon the Imbers, and ſo make a Plaiſter.

To helpe the Ach of a Wound.

FOr Ache of a Wound, ſtampe Fennell, with old Swines Greace, and heate it and binde it thereto, *Recip*. the juyce of Smallage Honey, old Swines greace, and Rye meale, and apply it Plaſterwiſe.

To heale Wounds without Plaiſter, Tent o Oyntment, except it be in the Head.

STampe Fennell, Yarrow, Bugloſſe, *ana* white Wine, and drinke it 2. or 3. times day till you be well. Mixe Swines greae with Honey, Rye meale, and Wine, an boyle it and uſe it, but if it heale too faſt, put i the juyce of Bryonie a little, or bruiſe Iſop an put in while the wound is raw is very good.

To heale a Wound that no ſcarre or prin thereof ſhall be ſeene.

ROſt Lilly roots, and grinde them with Swines greace, and when the wound i healed, anoynt it therewith often.

Thus much for VVounds.

O

Of Plaisters.

PART. V.

I make a resolutive Plaister of great vertue. This Plaister is to resolve Tumours and hardnesse, if it be laid thereon very hot, and when it cold, to lay on another, and this you shall doe till the hardnesse be resolved: and it is made in this order.

TAke common wood Ashes that are well burnt and white, and finely searced one pound, Clay beaten in fine powder, halfe a pound, Carab one ounce: mixe these in an Earthen dish, on the fire, with Oyle of Roses, in forme of a Liquid Unguent, and that yee shall lay upon the place grieved, as hot as yee may suffer it, and change it morning and Evening, and yee shall see it worke a marvailous effect. Moreover, when

the Pelichie commeth forth a diſeaſed, let him bee folded in the ſame remedy very hot, and in foure and twenty houres yee ſhall be holpe if yee be firſt well purged : for this is a great ſecret which J have revealed. This wor *Pelichy*, is (as it were certaine ſpots) lik thoſe which we call Gods tokens, the whic commonly come to thoſe that have the Peſt lent Feaver.

To make a maturative Plaiſter of great ve tue. This maturative doth open an Imp ſtume without Inſtrument and paine : A the order to make it, is this.

TAke the yolkes of Egges, two ounc white Salt finely ground, one ounc Hens dung that is liquid and red like Hon one ounce : Mixe all theſe well togeth without fire, and when you will bring Impoſtume to ſeperation, and breake it, l on this Plaiſter Morning and Evening little, and in ſhort time it will draw forth Impoſtume, and breake it, and heale it wi out any other helpe. Keepe this as a gr ſecret, for J have oftentimes made pro thereof, and it never failed.

A Plaister called Bessilicon.

TAke white Waxe, Rozen, Pine, Cowes suet, Stone-pitch, Turpentine, Olibany, of each of these one ounce, and of good Oyle as much as will serve the turne, and make it into Plaister

Another Plaister for the same.

TAke Balme, Bittony, Pimpernell, of each of them a handfull, lay them in a Fuse in a pottle of white-Wine Vinegar two dayes, then let them be boyled strongly till the third part be consumed, put thereto Rozen one pound, white Waxe foure ounces, Masticke one ounce, Turpentine one pound, and so make your Plaister.

The Mellilote Plaister.

TAke Mellilote tenne handfuls, let it be small stamped, and laid in Fuse foure dayes in a pottle of white Wine, and then boyl it strongly, till the third part bee consumed, then let it coole, and put thereto Rozen two pound, Perosine one pound, and Waxe one

pound, Deere suet one pound, Masticke one ounce, Frankensence foure ounces, and so make your Plaister according to Art.

The Musilage Plaister.

TAke March Mallow rootes, Fenecricke and Linseed, of each one pound, lay them in fuse in three quarts of water three dayes then boyle it over the fire a little, and strayne it to a Musilage, and then take thereof one pound, and of Lytarge of Lead foure pound, of good Oyle sixe pound, put all over the fire in a great vessell, and so let it boyle with a soft fire, ever stirring it till it come to the forme of a Plaister accordingly.

Another Plaister for the same.

TAke the Juyce of Bittony, Planten, and Smalledge, of each one pound, Waxe Rozen, and Turpentine, of each one pound Pitch foure ounces, and so make your work and dissolve it to a Plaister.

A Plaister of Camphere.

TAke common Oyle one pound, Waxe foure ounces, Serusse one ounce, Camphere

on

ne ounce, and so make it into a Plaister, it is very soveraigne thing.

A Spiced Plaster.

TAke white Waxe one pound, Perosine one pound, Colophony foure ounces, Rozen ne pound, Deere suet one pound, Cloves and ace foure ounces, Saffron one ounce, red ine and water of each a quart, boyle these ogether till they come to a Plaister.

A Plaister called Apostolicum.

TAke white Lead and red, of each one pound, Oyle foure pound, stirre them altogether, and boyle them with a soft fire, to e forme of a Plaister, according to Art.

A Drying Plaister.

TAke Oyle of Roses, Deeres suet, of each one pound, *Terra Sigillata*, *Lapis Calaminaris*, Seruse, of each one pound, *Sanguis draconis*, three ounces, and Incense of each ne ounce, Turpentine foure ounces, Camere halfe an ounce, and so by Art. make a laister.

A

A Plaister for the Gowt Arteticke.

TAke Oxium, and Saffron, of each one dra in fine powder, tempered in the yolkes three Egges hard boyled, and oyle of Viole or Roses, Plaister-wise, applyed to the pai full place upon a little sheeps leather, and it lye on till it come off of it selfe. *Probata est.*

A Plaister to slake paine.

TAke crummes of white Bread foure oun temper them with sweet Milke, and t yolkes of foure Egges hard boyled: and ta of oyle of Roses three drams, and in the ma ing put thereto a little Turpentine and Saffr two drams in fine powder, and so use it.

A Plaister against the coldnesse of the Nerves.

TAke Waxe two ounces, Euforbium, Ca oris, of each halfe an ounce, Sheepes st and Pitch of each one ounce, Turpentin a dram: and so make your worke accord to Art.

A

A good cold drying Plaister.

TAke Oyle one pound, Waxe ten ounces, Ceruse and Lytarge of Gold, of each foure ounces, boyled with a soft fire in a Furnace, will turne to a Plaister.

A red Plaister.

TAke Waxe, Deeres suet, of each one ounce, *Lapis Calaminaris*, Bole-armony of each one dram, Turpentine one ounce, Camphere a dram: mixe all these together, and so make a Plaister.

A blacke Plaister.

TAke of Waxe and Oyle, of each a pound, Ceruse and Litarge, of each five ounces; *Terra Sigillata*, one ounce; boyle altogether till it be blacke, and like a Plaister.

A blacke Plaister for old Sores.

TAke Litarge of Gold, and Ceruse, of each one ounce, the Cinders of Iron, Quilled story Fercrie, fixe drams, Oyle of Roses foure ounces, new Waxe one ounce, strong Vineger two

two drams: mixe them well together, and so make it according to Art.

A Plaister to dissolve hard things.

TAke Gum Armoniack, Serapine, Bdelium Oppoponacie, of each one ounce, oyle of Spike five drams, Turpentine two drams, the mell of Fennicrick, and Linseed, of each one ounce, the mell of Lupianes, as much as needs and so make your Plaister.

Another blacke Plaister for the same.

TAke Oyle one pound, Wax and Ceruse of each halfe a pound, and so make a Plaister according to Art.

A Plaister against old Sores.

TAke Oyle twelve ounces, Litarge of Gold halfe a pound, Vineger sixe ounces, Ceruse, Colophonie, Perosine, Pitch, Goates Suet, of each two ounces, Dragons bloud, *Terra sigillata*, of each one ounce, Waxe two ounces and a halfe: and so with a soft fire make a Plaister, it is an approved Remedy.

A co

A cooling Plaister.

TAke Litarge of Lead one pound, Oyle foure pound, wine Vineger two pound, and so yle them to a Plaister and apply it.

A Plaister to draw an Impostume.

TAke Galbanum and Gum Armoniack, of each one pound, dissolved in Vineger and re pound of Suger, for foure dayes together, t then boyled untill the Vineger bee consu- d with a soft fire, and so make your plaister.

A Plaister made for the Lord Marke *de Wise.*

TAke Virgin-wax two pound, of Perosine so much, Galbanum and Gum-armoni-, of each halfe a pound, Pitch foure ounces, eres suet and Ceruse, of each halfe a pound; oves and Mace foure ounces, Saffron to the ight of twelve pence, red Wine and water each two pintes; boyle all these things to- her till the liquor be wasted away, and so ke a Plaister thereof, it is very good for to ake an Impostume.

The

The white Muſilage Plaiſter.

TAke pure good Oyle eight pound, Lita of Lead five pound and a halfe, Muſila of March mallow rootes, of Fennicrick a Linſeed two pound; boyle all theſe toget to the forme of a Plaiſter with a ſoft fire, e ſtirring it well, then take and waſh it in th or foure waters and it will be very white, i good to ripen and draw.

A Spiced Plaiſter for the ſame.

TAke Wax and Peroſine of each one pou Creſſine halfe a pound, Colophonie t ounces, Frankinſence and Goats ſuet of e foure ounces, Cloves and Mace, Oyle of T pentine, and Oyle of Spike of each one oun Saffron halfe an ounce, red Wine two pou diſſolve them over a ſoft fire, and ſo ma your Plaiſter.

An excellent Plaiſter for old Sores.

TAke Litarge of Gold one pound, Oyle Roſes two pound, white Wine a pint, rine a pint, Vineger half a pint, Waxe, Fra-

kenſe

ıſence and Myrrhe of each two drams, ſet
n on the fire to boyle, and ſo make your
iſter according to art.

A Sparadrope for the ſame.

Ake oyle of Roſes a pound, white Waxe
hree ounces, Litarge of Gold foure ounces,
le all theſe in forme of a Plaiſter.

A very good drying Plaiſter.

ke of *Jacobs* Plaiſter halfe a pound, of
nguentum Lapis Caluminaris one pound,
e them and ſo make a Plaiſter.

Oliver Wilſons *Plaiſter.*

ke a pottle of Oyle, Wax two pound and
quarter, white Lead in powder 2. pound,
torax callamitick one ounce, Bengawin
ounce, Labdanum one ounce, Maſtick one
ce, of Camphere foure drams, diſſolve them
ſo make a Plaiſter.

To make another Sparadrope.

Ake Oyle a quart, white Lead one pound,
he grounds of Urine foure ounces, of white
Coppe-

Copperas two ounces, white Wax three ou
ces, Vineger a pint, Camphere three penn
worth, boyle all these together, and so ma
a plaister.

To make the Mellilote Plaister.

TAke Rozin eight pound, Wax two pou
Sheepes suet one pound, the juyce of M
lilote a gallon cleane strained, let your Ro
and Sheepes suet be molten, and cleane st
ned into a faire panne, and then put to y
juyce of Mellilote, and set it over the fire
stirre it welf together till it be like a plai
then take it off the fire and put unto it a
tle of red Wine, by a little and a little,
stirring it till it bee almost cold, and then
bour it well in your hands for feare of hea
out the Wine, and so make it up in rolles
keepe it for your use.

To make a Seare-cloath.

TAke Waxe one ounce, and a dram of
forbium, and temper it with oyle Oliv
the fire, and make thereof a Seare-cloa
comfort the Sinewes.

To make a Plaister called Flowesse.

TAke Rozen, and Perosine of each halfe a pound, Virgin-wax, and Frankensence of ach a quarter of a pound, Mastick one ounce, arts-tallow a quarter of a pound, Camphere wo drams, beat all these to a powder, and oyle them together, and straine it thorow a ire cloth into a pottle of white Wine, and oyle them all againe together, and letting coole a little, then put to it foure ounces Turpentine, and stirre them all together till be cold, and so make it in rowles according Art.

Another Plaister for the same.

TAke two pound of Waxe, two pound of Rozen, foure pound of Perosine, a quarter a pound of Deeres suet, two ounces of loves, two ounces of Mace, a quarter of an nce of Saffron, one pound and a halfe of libanon, and a Gallon of red Wine, and t all these into a faire Panne, and set it over e fire foure or five houres, till yee suppose at the Wine be sodden away, and then take off the fire, and stirre it till it be cold, and wle it in balls and keepe itto use.

To make the Playster Occinicione.

TAke a quarter of a pound of Comin, as much Waxe, as much Pitch, as much Rozen, and of Saffron one ounce and a halfe, of Masticke one quarterne, Galbanum halfe a quarterne, Turpentine one ounce, Incense halfe an ounce, Myrrhe but a quarter, Sal-armoniac a little; first take the Salt, and let it lie in good Vineger, and stamped in a Morte till it be well moystned all Night and more then take the Vineger, and the Gums therein and set it on the fire, till the Gummes be well melted, then straine it and set it on the fire againe and let it seeth untill the Vineger the second part thereof be wasted, and so that there be but the third part left, then melt the Pitch and scumme it, and put thereto the liquour that is left, then melt the Waxe and put it to the Rozen, and the Turpentine, and then take the Masticke, Incense, and Myrrhe: but looke that all the Gums be beaten into powder, before that you cast it in, and see that you stirre apace; when that they be well molten and medled, looke that you have a faire Bason of hot water, and sodainely cast it in, then wring it out of the water, then chafe it against the

ire as if it were Waxe : and annoynt your
ands with oyle of Bay, and looke yee have
ne Saffron in fine powder : and the other
nat was not put in before, and when you have
ut in all the eight Powders, make it up in
owles, this is an excellent Plaister for divers
casions.

To make a Plaister Inplumbie.

Ake Oyle one pound, Litarge halfe a
pound : and looke that the Litarge bee
ne, then set it on the fire : and let it boyle
till it waxe browne, but not so long that it
axe blacke : then take it from the fire, and
ake it in Balles and so keepe it.

A Plaister of Camphere.

Ake Camomill oyle halfe a pound, white
Waxe foure ounces, Ceruse one pound,
mphere halfe an ounce, and so make your
laister.

To make a noble Plaister, that as soone as the Plaister is warme and laid to the place the paine will be gone, and it is called a Spice Plaister.

Ake Waxe two pound, Deere Suet one
pound, Perosine foure pound, Cloves and

Mace two Ounces, Saffron one ounce, Rozen two pound, Pitch foure ounces, now mel that which is to be molten, and powder an ſerſe that which is to be powdered and ſerſed and melted altogether over a ſoft fire, excep your Cloves and Saffron; and then take quart of red Wine, and by a little and a littl poure it to the ſalve, ſtirring it well togethe and when it is cleane molton, ſtraine it into cleane Pan, and then put to it your powde of Cloves, Mace, and Saffron, caſting it abroa upon the ſaid Ingredience, and ſtirring it we till it be cold, then make it into rolles. Th is a very comfortable Plaiſter.

To make a ſpeciall Plaiſter for all manner cold Aches.

TAke Peroſine foure pound, Rozen, a Waxe, of each two pound, Galbanum much, Olibanon as much, Maſticke, an Myrrhe, of each two ounces, red Wine fou pound, put in your Maſticke, Myrrhe an Wine, in the cooling, it hath beene often tim proved, and when you need it, ſpread it on Leather and let it lye on a day or two befo you change it.

T

To make a Plaister that Sir William Farrington *let a Squire that was his Prisoner goe for, quit without ransome.*

TAke one pound of Litarge of Gold, and make thereof small powder, and serse it well, then take a quart of oyle of Roses, and a pinte of white Wine, and halfe a pinte of old Urine, very well clarified, and halfe a pinte of Vineger, and boyle all these on the fire, but put the Urine last, this Plaister will heale a Warmole, or a Canker, and a Fester, as also Wounds, and all other sores, if thou put thereto one ounce of Waxe, Ollibanon, and Myrrhe, of each a dram. *Probatum est.*

To make Coulman Plaister.

TAke oyle Olive foure pound, red Lead, and white, of each one pound, boyle them together till it waxe blacke, and then put thereto Pitch one pound, and make it into Rolles for your use.

To make the Mellitote Plaister.

TAke the Juyce of Mellilot, and Camomill, of each one pound, of Waxe one pound,

Rozen three pound, Sheepes ſuet a pound an
a halfe, white Wine two pound and a halfe
and ſo make them all in a Plaiſter accordin
to Art, for it is good.

To make the Deaguloune Plaiſter.

TAke Oyle two pound, ſtrong Vineger o
pound and a halfe, Litarge of Gold o
pound, Verdigreace one ounce, boyle the
together till they be red, and ſo make it in
rolles for your uſe.

*A Plaiſter for all manner of Sores, and eſpe
ally for all greene Sores.*

TAke of fine Suger and Burnet, of each
them alike much, and bruiſe them in a Mo
ter, and waſh the Wound with the juyce
the ſame, then take the Hearbes finely beate
and mingle with them and the juyce,
quantity of Engliſh Honey, and unwroug
Waxe, ſo boyle them together till it be all
one colour, then take them from the fire, a
let them ſtand a while: then put it into
Baſon of faire water, and ſo worke it out in
rowles, and lay it on Plaiſters once or tw
a day.

Anot

Another for the same approved.

TAke the Hearb Sellendine, and Houseleeke, of each equall quantity, then bruise them in a Morter, and take the juyce of them, and put it into the wound, and annoynt the same therewith: that done, fill the wound with part of the bruised hearbe, and so bind it up, and in short time it will heale the sore, as by proofe hath beene seene.

A Plaister for the Stitch.

ANoynt your side with the oyle of Mellilote, then make a Plaister of the same Mellilote upon a piece of Leather, and change it but once a weeke.

A Playster for the Plurisie.

STampe well in a Morter, foure ounces of the roots of wild Mallowes well sodden, put to it an ounce of Butter and an ounce and a halfe of Honey, of Pigeons dung two drams, mingle all together, and lay it very hot upon the paine, and soone after the corruption will breake out.

A Plaister for the Collick and Stone.

TAke Peritory, Camomill, ground-Ivi leaves, Cummin : stampe them, an boyle them in white Wine, and make Plaister thereof, and put it about the Reine of the back as hot as may be suffered, and se that it lye close round about behind and befor and you will find great ease in it.

A Plaister for the Head-ache, and for hot Agues.

TAke red Mintes, Leavened Bread Wheate, and white Vineger : make there of a Plaister, and lay it to your Fore-hea for it helpeth diseases in the Head, and also h Agues.

A hot drawing Plaister, called Flowis.

TAke Rozen, Perosine, of each halfe pound, white Wax four ounces, and Fran kensence foure ounces, and Mastick one ounc Deere suet foure ounces, Turpentine four ounces, Camphere two drams, white Wine Pottle : and so make a Plaister and give hi time to draw.

A Plaister called the vertue of our Lord.

TAke oyle Olive one pound, white Waxe two drams, Galbanum, Ermony, and Opponacke two ounces, Litarge halfe a pound, Almonds one dram, Verdigreace one ounce, Aristoligiam Longuam one dram, Myrrhe, and Castcke, of each one ounce, Lawrell bayes two Drams, Incense white one Dram: Make the Plaister in this manner: take and temper the Galbanum, Opponack, and Ermony, in good Vineger, two dayes naturall, and the other things to bee provided each by himselfe: then Race the Wax, and melt is with the Oyle in a Kettle, and the Gummes dissolved in Vineger, in another vessell upon the fire, till the Vineger is sodden away: then straine it upon the said Oyle, as strongly as you can stirre it well: and then put in the Verdigreace, the Astrogium, and the other Gummes that were not put in before, then it is made. It healeth all wounds new or old, and it doth heale more then all other Plaisters, or Oyntments doth.

A Plaister for weakneesse in the Backe.

TAke the juyces of Comfrey, Plantane, and Knotgrasse, mingled with Bole-armoniack, and

and made in a plaister spread upon a pie of sheeps leather and layd to the backe.

A Plaister for any Ache, lameness, or Sciatica.

TAke a pound of the leanest part of a L of Mutton, put to it a quart of the groun of Muskadine, or sweet Sacke, and one pou of Oyle de Bay, mince your Mutton very fi and boyle them together into the forme o plaister, and so apply it to the place as hot you can suffer it. *D. R.*

A Plaister for a sore Brest that must be broken.

TAke one handfull of Groundsill, a pi of sweete Milke, and a handfull of Oa meale, and seethe them together. Make Plaister thereof, and lay it to the breft as h as the Patient may suffer it, and at ev Dressing put to more Milke: this use longer then it breakes.

A Plaister to heale it.

TAke one pound of Bores-grease, and th Garlick heads, stampe them in a morter t thy

hey bee fine, put them both into a box, and ut thereto of Beane flower, the quantity of wo Egges, beat them well together and so ay them to the Breſt.

To make another Seare-cloath.

TAke Rozen, and Peroſine of each foure ounces, Wax two ounces, Olibanum ſo much, Maſticke half an ounce, Turpentine two ounces, diſſolve them on the fire and ſo make your eare-cloath.

OF UNGUENTS.

PART. VI.

The making of Oyntments, and firſt of *Vnguentum Ægyptiacum*.

TAke Honey a pint, Vineger a pint, Allom half a pound, Verdigreace foure ounces in fine powder; boyle all theſe together till they bee

bee red; for if you boyle it too much it will l
blacke, and if you boyle it too little it will l
greene; therefore when it is boyled enough
will be perfectly red, and so make your U
guent.

To make Vnguentum Apostolorum.

TAke Yellow Rozen two pound, Ver
grease three ounces, Wax one pour
Oyle a pint, you must set the Oyle, Wax a
Rozen over the fire, then put to your Ver
greace made into fine powder, and stirre it
it be cold, and so it is finished.

Vnguentum Basilicum.

TAke Oyle halfe a pound, Waxe, Co
phonie, of each two ounces, Turpenti
Pitch, Perosine, and Cowes suet, of each t
pound and a half, Frankensence, and Myrr
of each halfe an ounce, and so make y
Unguent.

The golden Vnguent, called Vnguentum Aureum.

TAke yellow Waxe foure ounces, O
one pound, Turpentine, Colophonie, a
Roz

Rozen, of each one ounce, Frankenſence and Maſticke, of each halfe an ounce, Saffron a dram, and ſo make an Unguent.

To make a drying Vnguent, called Vnguentum Calaminaris.

TAke the Stone called *Lapis Calaminaris*, Deeres Suet, and Waxe, of each foure ounces, oyle of Roſes halfe a pound, Camphere two drams, and ſo make your Unguent according to Art.

To make the white Oyntment, called Vnguentum Album Raſis.

TAke oyle of Roſes halfe a pound, Waxe two ounces, Ceruſe ſixe ounces, the whites three Egges, and Camphere a dram: and after theſe things be melted and commixed together, you muſt waſh it with Roſe-water.

To make Vnguentum Lytargerii.

TAke oyle of Roſes one pound, Litarge of Lead one pound, Vineger halfe a pound, Camphere two drams: and ſo make your Unguent.

To

To make Vnguentum Lypeione.

TAke the juyce of Honey-ſuckles a qui
Honey a pinte, white Copperas halfe
pound : and ſo make your Unguent.

To make the Incarnative Vnguent.

TAke oyle of greene Balme two pou
Waxe, and Peroſine, of each halfe a pou
Deeres ſuet foure ounces, Frankenſence a
Myrrhe, of each two ounces, of Turpent
foure ounces, the yolkes of foure Egges, a
ſo make your Unguent.

Another Incarnative Vnguent.

TAke Deeres ſuet, oyle of Roſes, Roz
Pitch, Litarge of Gold, Frankenſence a
Myrrhe of each foure ounces, and ſo ma
your Unguent.

To make Vnguentum Viride.

TAke Offingie Porſine one pound, Verd
greace two ounces, Sall gemme, halfe
ounce, and ſo make your Unguent.

Anoth

Another Unguent.

Take burnt Allom and Vineger, of each two ounces, Oil. agie Porsine sixe ounces, and make an Unguent.

A drying Unguent.

Take oyle of Roses one pound, Waxe sixe ounces, Litarge of Gold and Silver, Bdellium, gum Armoniack, red Corall, Dragons blud, Deeres suet, Masticke, of each two ounces, Camphere halfe an ounce, and so make your Unguent.

An Unguent against the Morphew.

Take quicke Brimstone sixe drams, oyle of Tartary, foure drams, Ceruse, Unguentum album, of each two drams, oyle of Roses, two drams, the white of an Egge, as much Vineger as needs, and so make your Unguent.

An Unguent called Rosye.

Take Rozen, Turpentine, and Honey, of each halfe a pound, Linseed and Fenecrick, each one ounce, Myrrhe one ounce, Sercoll one ounce: let them all be made in fine powder, and so make an Unguent thereof.

An

An Vnguent for Vlcers in the Arme.

TAke Litarge of Gold and silver, Ceruse, each two ounces: Bole-armoniac half an ounce, Lapis Calaminaris, Dragons blood, each one ounce, Frankensence, and Mastick, each halfe an ounce, Tartarie, Sall-gemme and Camphere, of each two drams: Turpentine washed in Rose-water, and Waxe, each two ounces, oyle of Elders, half an ounce, oyle of Bayes two drams, oyle of Violets and of Poppie, of each foure drams: and so make your Unguent, it is an excellent oyntment.

An Vnguent against Cabes.

TAke Storax liquide, two ounces, Bay-berries in fine powder, and oyle of Roses, of each one ounce, the juyce of Orenges, as much as shall need, and so make your Unguent according to Art.

An Vnguent called the gift of God.

TAke Orras powder, Sall-gemme, Sall-Nitrie, of each one ounce, a Stone called Lapis Magnates, two ounces, Lapis Calaminis,

minaris, two ounces, Waxe one pound, Oyle three pound : and so make your Unguent according to Art.

A precious Vnguent.

TAke Ceruse washed one ounce, in an ounce of Vineger, burnt Lead foure ounces, Litarge two ounces, Myrrhe one ounce, Honey, of Roses two ounces, oyle of Roses sixe ounces, the Yolkes of sixe Egges, and Waxe as much as needs, and so make your Unguent.

Another Vnguent against Cabes.

TAke the juyce of Sallendine, Femitary, Borage, Scabious, and Dockes, of each three ounces, Litarge of gold washed, Ceruse, burnt Brasse, Brimstone, Bay salt, burnt Allom, of each halfe an ounce, oyle of Roses two ounces, Storax liquide, Turpentine, of each one ounce, Vineger foure ounces, Offingie Perosine, one pound and a halfe : and so make your oyntment.

To make the greene Oyntment called Vnguentum Viride.

TAke Waxe one pound, Perosine one pound, Frankensence halfe a pound, gum

Arabic halfe a pound, Verdigreafe two ounces, Honey foure ounces, oyle Olive two pound : and fo make your Unguent.

An Vnguent to increafe Flefh.

TAke the gum Dragagant, and diffolve in Rofe-water, and make an Unguent.

An Vnguent to heale the Serpigo.

TAke Pepper, Bay-falt, Tartary, Verdigreac Allumines ynke, of each halfe an ounc Ceruſe, Litarge, and Quickfilver well killed of each two drams, of Offingie Perofine, much as needs.

An Vnguent for Fiſtulaes.

TAke Myrrhe, Maſticke, Alloes, and Epatic of each two ounces, the juyce of Salendin Planten, Honey, of Roſes, and Vineger, each a like quantity, and make it an Unguent

An oyntment for a greene Wound.

TAke oyle of Turpentine one ounce, the oy of Vulpinum one ounce, oyle of Camomi two ounces, and make thereof an Unguent.

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A cold Vnguent.

TAke oyle of Roſes, and Waxe, of each two ounces, the juyce of red Gowrd leaves, Night-ſhade leaves, of each two ounces, Ceruſe waſhed, burnt Lead waſhed in Roſe-water, or Planten water, of each halfe an ounce, Frankenſence two drams, melt all together, and decoct it a little: and then take it from the fire, and put it into a Leaden Morter, wherein you muſt labour it a good while, and ſo make your Unguent.

An Vnguent for a ſawſe-fleame Face.

TAke May butter one pound, Hony-ſuckle flowers three handfuls, ſtampe the flowers, and the Butter together, and lay it in fuſe for ſixe dayes ſpace; then melt it and ſtraine it, and put thereto quicke Brimſtone, the weight of twelve pence, finely powdered, and ſo reſerve it for your uſe.

An Vnguent for the Pile.

TAke Mollene, Archangell, red Fennell ſtamped ſmall, of each a like quantity, and

as much Offingie as of the Hearbes : Mixe all theſe together, and lay it a rotting a weeke ſpace : then ſtraine it and keepe it for that uſe.

Another Vnguent for the Piles.

TAke Yarrow, and May butter, and ſtampe them together, and apply them as hot as may be ſuffered.

To make Vnguentum Lipcium.

TAke a quart of Juyce of Honeyſuckles, and a pinte of Hony, and halfe a pound of white Coperas, and ſeethe them on the fire, and let them boyle till it waxe blacke : then put in your Copperas in fine powder.

To make Vnguentum Fanſcome.

TAke Waxe one pound, Rozen, Colophonie, of each two pound, Pitch one pound, Cowes ſuet one pound, May-butter halfe a pound, Honey two pound, Oyle two pound. Turpentine foure Ounces, Verdigreaſe and Ceruſſe foure Ounces : and ſo according to Art worke it.

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To make Vnguentum Dunſinnitive.

TAke two Ounces of Litarge of Gold, two drams of *Lapis Calaminaris*, and foure ounces of *Terra ſigillata*, and powder them ſmall: then take a pinte of Oyle, and put thereto halfe a pound of Waxe, and melt it with your Oyle, and then take it off the fire, and put in your powders, and when it is cold almoſt, put in foure drams of Camphere in fine powder,

To make an Vnguent for the Skerby.

TAke a Gallon of red Vineger, and one pound of the roote of Briony, and ſeeth herein till it bee conſumed: then take the roote thereof and beate it with Oxſingie, and beat it very fine: then take one ounce of *Arguentum vivum* well killed, and labour them altogether very fine, and ſo annoint therewith.

To make an Vnguent for Vlcers in Childrens faces.

TAke Litarge and Ceruſe, of each five ounces, the leaves of Aſhe, and Vine leaves of

each three ounces, oyle of Roſes one ounce, Waxe halfe an ounce : relent your Oyle and Waxe together, and beate your Litarge and Ceruſe, and mingle them with two yolkes of roſted Egges, and ſo uſe it.

To make the Sinnitive Oyntment.

TAke Turpentine foure Ounces, Harts greace, or the Marrow of a Heart two ounces, oyle of Roſes one ounce, white Frankenſence halfe an ounce, oyle of Spike two drams, and halfe a dram of Mynium, and worke it.

To make an Vnguent for the Itch.

TAke three handfuls of Allecompane rootes, ſeethe them in three Gallons water till they be ſoft : then take the Roots and ſcrape them, and take the white of the to the quantity of a pound, and beate the with one pound of Barrow-hogges greace and a quantity of Salt, and a little Saffron and ſo bring them to an Oyntment.

To make an Oyntment for the Morbus.

TAke two ounces of Vermillion, two ounces of Quick-ſilver, two ounces of Oyle

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Bay, two ounces of Bores-greace, halfe an ounce of Vineger, foure yolkes of Egges: and let them all be wrought, very well together before you use them.

To make the Dunsymitive Vuguent.

TAke Oyle Olive one pound, Rozen one pound, Lapis Calaminaris one pound, Waxe halfe a pound, Turpentine and Sheepes suet, of each a quarter of a pound, and so use it.

To make Vnguentum Dulsum.

TAke Sheepes suet five pound, Rozen in powder one pound, roch Allom in powder one pound, and a quart of white Wine, boyle them altogether: And if you will make it red, you may put into it one ounce of Vermilion in powder.

To make Vnguentum Basilicon.

TAke Waxe one pound, the best Pitch one pound, Rozen halfe a pound, Colophonie one pound, Cowes suet one pound, Oyle two pound, May-butter halfe a pound, Turpentine foure ounces, the yolkes of foure Egges, make all these in an Unguent and so use it.

To make a Mundifigitive.

TAke Smalledge a little bagge full, or pouad of Oxingie, three pound of Rozen a quarter of a pound of Waxe : Stampe you Smalledge and Oxingie together in a ſtor Morter : then put it into a Panne, and ſ them upon the fire till it be hot : then ſtrait them through a cloth into a faire panne, t they begin to waxe cold, then fleete it c with a ſlice, till you come to the water : the put in the Roſe-water and Waxe all togeth upon the fire, and let them boyle altogeth then ſtraine them through a Linnen clot and ſo make your Mundifigitive.

To make Vnguentum Roſine.

TAke Honey two pound, Rozen one pou and a quarter, Turpentine two poun Frankenſence one ounce, *Fenecrike Semmi ben*, of each two ounces, Myrrhe and Seacol of each two ounces in fine powder.

To make Gibſons Incarnative.

TAke greene Broome two pound, Waxe a Rozen, of each halfe a pound, Deere ſ

fou

ure ounces, Frankenſence, and Myrrhe, of ch two ounces, Turpentine and the yolkes Egges as much as needs.

To make a yellow Incarnative.

TAke one pound of Rozen, halfe a pound of Frankenſence, a quarter of a pound of Waxe, halfe a pound of ſheepes ſuet, halfe pinte of oyle Olive, halfe a pound of Turntine, and ſo make your Unguent.

To make another Incarnative.

Take oyle of Roſes twelve drams, Roſen two ounces, Turpentine eight ounces, Waxe e ounces, melt the Waxe, Roſen, and Oyle gether, and in the boyling put in your Turntine, and the Juyce of Valerian, and ſo t it bee cold, and as you occupy it put in oyle Turpentine, and ſo keepe it.

To make an Vnguent for the Piles.

Take Barrowes greaſe halfe a pound, burnt Allome one ounce, and the yolke of an gge hard roſted, put theſe together, and make n oyntment, and annoynt your ſore as hot as ou can abide it.

Another

Another fumetive Vnguent.

TAke halfe a poond of Deere suet, a pou of Waxe, one pound of oyle of Rose halfe a pound of oyle Olive, of *Lapis Cal minaris* and Camphere two ounces, and make your Vnguent according to Art.

To make Vnguentum Foscovem.

TAke oyle Olive one pound, Saffron fo drams, Colophonie, Pitch, Naviles, Gu and Seropine, of each two ounces, Mastic Olibanon, and Turpentine of each one oun Wax a quarter of a pound, melt your O and then your Wax, and then put in the C lophonie, and after stirre your Pitch, Navil and your Gum and Serapine together, and l of all your Turpentine, Masticke, and Olil non, every thing being bruised, except yc Pitch and Turpentine; when you put in yc Powders bee ever stirring it with your spit till it be full dissolved, and so use it.

An Oyntment for the Stone and Collick to made in May.

TAke the buds of Broome-flowers, neare shutting, half a pound of them picked fr

ſtalkes, and beat them in a morter very all; that done, mingle them with clarified ny-butter, as much as you ſhall thinke fit, l ſo keepe it cloſe in a veſſell eight dayes, n ſeeth it and ſtraine it; and therewith an- ynt the Patients griefe very warme, Evening l morning.

OF WATERS.

PART. VII.

ere followeth the making of divers precious Waters, but more eſpecially of tenne, and their vertues.

I.

And firſt, of the Philoſophers water.

Take Hyſop, Penny-riall, Avence, and Centurie, and breake them in a morter, then put them under the cap of a Stillatory, and diſtill them, and that water hath any vertues as hath beene proved by experience.

rience. As first, take Pimpernell, Rew, Val
rian, Sedwall, Alloes, and the Stone call
Lapis Calaminaris, and breake them, and l
them in the water of Philosophers, and
them be boyled together, untill the third p
of the Water be wasted, and after let the f
water be strained thorow a linnen cloath, th
shutit up close in a Vyoll of glasse the space
nine dayes. This is a precious water to drit
foure dayes together with a fasting stomac
for him that hath the Falling sickneſſe, but
him bee fasting six houres after; and this M
dicine is in our judgement the trueſt medic
againſt all manner of Gouts, and againſt P
sies, as long as it is not dead in the limbes
members of a man.

Item, this water drunke in the Morning
much helping to Wounds that is feſtered,
that they be washed therewith.

Item, this water drunke fasting, will deſtr
all manner of Feavers or Aches, of what ki
soever they come to a man. Therefore truſt
this medicine verily; for it hath been ofte
times approved of for a very good Water
theſe diseases aforesaid, by many who ha
made experience of it.

2. T

2.

e second Water is called Pœtalis, et aqua Dulcedimus Oeculorum, *and is made in this manner following.*

Ake Egrimonie, Saturion, Selendine, and Tuttie, and the ſtone called *Lapis Calamis*, and beat it all to powder; and then put n under the cap of a Stillatorie, and diſtill eof water by an eaſie fire, and this Water many vertues in it; for be the Eyes never re, this water will cure and heale them.

em, this water drunke with a faſting ſtoke, deſtroyeth all manner of Venome or on, and caſteth it out at the mouth.

em, this water quencheth the holly Fire, ſo there bee linnen cloathes wet therein and on the ſore, but you muſt alſo note, that water in fire is of blacke diſpoſition.

3.

The vertue of the third Water.

ke Muſtard-ſeed, Pimpernell, Crow-foot nd the clote of Maſticke, and let all theſe ell bruiſed and mingled together with the d of a Goat, and put thereto good Vine- little, and ſo let them ſtand three dayes, then put them under the cap of a Stillato-

rie,

rie, and ſtill it, and this water will help man of the Stone if he drinke thereof: if he drinke thereof every day faſting, the ſt ſhall voyd from him as it were ſand.

Item, this water drunke faſting mak good blood and good colour both in man woman.

Item, this Water drunke with Caſto deſtroyeth all manner of Palſies, if it be dead in the Sinewes or members.

Item, it will heale a Scald-head, and m the haire to grow, if it be waſht therewith.

Item, if a man be ſcalded waſh him this water, and in nine dayes he ſhal whole, and of all other Medicines it com eth beſt the Sinewes for the Palſie.

4.

The vertue of the fourth Water.

TAke young Pigeons, and make ther powder, and meddle them well Caſtorie in powder, and a little Ayſell, lay it under the Cap of the Stillatorie, diſtill water thereof, this water drunke w faſting ſtomack, helpeth the Frenſie and Tyſicke, within nine dayes it will make t whole.

Item, this water drunke faſting, is a

d medicine againſt the falling Evill, if the
ke have had it but few yeares, it ſhall helpe
n warrantiſe : Give it him to drinke three
es in the morning faſting, as is aforeſaid,
he ſhall be whole by Gods grace, of what
nner of kinde ſoever it come.

Item, this water drunke faſting, maketh a
d colour in the face of man or woman,
it clenſeth the wombe, the ſtomacke, and
breaſt of all evils that is congealed within
n, and comforteth all the veynes, and
veth the roote of the Palſie out of the
ves, and out of the joynts and nouriſheth
re in him.

Item, if a man or woman before failed in
ew or joynt it healeth them againe.

Item, this water being drunke faſting, heal-
any man or woman of the continuall
r, but take heed that no woman with child
ke of this Water.

Item, this water drunke with Iſope, putteth
y all ſorrow from thy heart, and cauſeth
n or woman well to ſleepe, well to digeſt
neate, well to make water, and well to
is ſege.

Item, if a man will waſh himſelfe with
Water, it will draw away the haire from
place of man, and deſtroy it.

5. *The*

5.

The vertue of the fift Water called Aqua Lasta.

TAke Isope, Gladion, Avence, Sother wood, of each a like quantity, and stam them in a Morter, and put them in a Stilla rie, and still them to water, and this wa drunke in morning fasting, is good against manner of Fevers hote or cold.

Item, this water being drunke fasting the best medicine against the Fluxe of wombe, and clenseth the belly of all ill mors, and keepeth a man in health, and hel the Palsie, but it must be drunke fasting, as hot as may be suffered.

6.

To make the sixt water called Dealbantis

TAke Molewarpes and make them powder with Brimstone, and take Juyce of Selondine, and so let them stand taine dayes, and after lay it in a Stillatory, still water of the water of it, and this w will make any black Beast white, th washed therewith nine times in nine d or any place in him, that a man will white: Also this water medled with V

and Aloes, it healeth all manner of Gouts, if the Patient be annoynted therewith. Also this water helpeth the sickneſſe called *Noli me tangere*, but a plaiſter thereof muſt be laide to the ſore. Also it helpeth a man of the Strangle, if a plaiſter thereof be laid to the ſore.

Item, it healeth ſcald Heads, if they apply a plaiſter thereof to the ſore.

Item, a plaiſter thereof healeth burning with fire.

Item, this with *Lapis Calamniaris*, helpeth perfectly a ſickneſſe called the Wolfe, but the plaiſter muſt be changed two times in a day, but let no man nor woman drinke any of this Water.

7.

This Water is called Aqua Conſuitivæ.

TAke Pimpernell, and ſtampe it in a Morter, and lay it in a Stillatory, and ſtill water thereof.

Item, this Water waſheth away all Wounds in a mans body.

Item, this water drunke faſting with Ginger, is a good Medicine againſt the Tyſicke, and will cleanſe the Breaſt from all evill Humours.

8.

The eight Water called Aqua Huplaciam, the double Water.

TAke Muſtard-ſeed, Pepper, and Sinamon of each a like and beat them in a Morter and put therto *Aqua Conſuetudo*, and lay ther under the Cap of the Stillatorie, and diſti Water thereof, and theſe be the vertues therof and if it be drunke faſting it is the beſt Med cine againſt the Tyſicke, and all diſeaſes of th breſt, and it muſt be drunke in the mornin cold, and at Evening hot as yee may ſuffer i and it will make one to ſleepe and take goo reſt that night.

Item, this water being drunke with Caſt rie is good againſt the Sickneſſe called *Ep lentia viz.* the *Morbus Galicus*.

Item, this water being drunke faſting, con forteth all the Members that be ſtrucken wi the Palſie, and comforteth the ſinewes of t Head and the braine.

9.

Water of Pimpernell, the ninth water.

TAke the ſeed of Pimpernell, and put in red wine, and then after put it in t Sunne, and then breake it in a Morter, and th

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presse out the Oyle through a cleane cloth, his water or oyle being drunke fasting, healeth a man of the sand or gravell in the bladder, or it will breake the Stone within him.

Item, this water being drunke, sustaineth and lightneth all the members of man of what Disease soever he be grieved with.

10.

To make water of Sage, the tenth Water.

TAke Sage, and Pollyon, of each a like quantity, and breake them in a morter, and put them in a Stillatorie, and distill Water thereof this waterdrunke fasting, eateth away all manner of sickneſſe.

Item, this water sodden with Castory and drunke fasting, of all Medicines in the world, prolongeth most a mans life.

Item, if a man be fore-spoken, doe this nine dayes and he shall be whole, but it must be waken with warme water.

Item, this water being drunke fasting, draweth away all evill in the stomacke or wombe.

Item, it is good against the Scabbes, and causeth a man to have good blood, and good colour in the face.

Item, this water being drunke hote in the morning, or in the day, healeth any manner

of evill in a man within three dayes, if th
Patient be in any wiſe curable.

To make Aqua Vitæ.

TAke Iſope, Roſemary, Violet, Verver
Bitony, Hearbe-Iohn, Mouſeare, Planter
Avence, Sage, and Fetherfoy, of each a hanc
full, and waſhing them, put them in a gallon
white Wine, and ſo let it ſtand all night clea
covered, and then on the morrow diſtill it, ar
keepe the water well. This water is good f
the Megrim in the Head, and for the Imp
ſtume in the head, and for the Dropſie in t
Head, and for the Fever in the head, and f
all manner of Aches and ſickneſſe in the Hea

To make Aqua Magiſtralis.

TAke the rootes of Pyonie, the rootes
Turpentine, the crops of Fennell,
Egrimonie, Honyſuccle, Celondine, Rev
Chickweed, Pimpernell, Phillippendula, t
tender leaves of the Vine, Eufraſe, Sowthiſt
Red-roſes, Strawbery leaves, and Verven,
each alike quantity, and bray them in a Mo
ter, and put them in good white Wine ni
dayes, and then put thereto a pinte of wom
mi

milke that doth nurſe a Man-child, and as much Urine of a man-child of a yeare old, and as much pured Hony, and put them all together, and let them ſtand three dayes ſo, and then diſtill them in a Stillatorie, and keepe well this water in a Glaſſe veſſell, that no Ayre come thereto, and if you will occupie this water, waſh thine eyes therewith, and uſe it, and if ever man be holpen of the diſeaſe of the Eyes, this will helpe him in ſhort time.

A precious Water for Eyes that ſeeme faire, and yet be blind.

TAke Smalledge, red Fennell, Rew, Verven, Byttony, Egrimony, Sinck-foile Eufraſe, Sage, Pimpernell, and Selondine, of each a quarterne, and waſh them cleane, and ſtampe them ſmall, and put them in a braſſe Pan and powder of Tuttie, of Pepper, of Ceruſe, and a pinte of white wine, and put it to the Hearbes, and two or three ſpoonfuls of Hony, and ſeven ſpoonfuls of the water of a Man-child; and temper them together, and boyle them over the fire a little, and ſtraine it thorow a cloth, and put it into a Glaſſe, and ſtop it well, till you will occupy it, and when

you will use it, put it into thine eyes with a Feather; and if it waxe thicke, temper it with white wine, and then use it often.

A Water that will helpe one, that is troubled with sore eyes being debarred of sight.

TAke of Rosemary, Smalledge, Rewe Verven, Mather, Eufrase, Endive, House leeke, Fulwort, red Fennell, and Selandine, c each a like half a quarterne, and wash ther cleane, and lay them in white Wine a day an a Night, and then distill them in a Stillatorie the first water will be like Gold, the secon like Silver, and the third will be like Balm and that is good for all sores of the eyes.

To make another Aqua Vita.

TAke Nutmegs, Gallingale, Spikenard Spaine, of each two penny-worth, and Cloves, Graines, Ginger, of each one penny worth, two penny worth of Annys. take an bray them all in a brasse Morter, and then tak a handfull of wild Sage, and of the oth Sage, Rosemary, Isope, Savery, puliall roya puliall of the Mountaine, Sothernwood Hore-hound, Worme-wood, and Egrimon

Betton

Bettony, Jvie leaves, of each a like handfull, and two pennyworth of Quibebes, and bruise all these in a Morter, then take three gallons of good red Wine, and put it into a brazen pot, and then put the Spices and Hearbes therein, and set the Stillatory above, and close it well, and take faire Paste, and put it about the brinkes hard with thy hand, and make it cleave well and sadly thereto, and when it doth begin to waxe hot, put cold water above in the Stillatorie, and when it doth waxe hot, let the water runne out at the Conduite, and put in new cold water, and so doe as oft as thee shall thinke good, but looke that the fire be not too great, for if it be, then will the water come up, and if there come up smoake of the Stillatorie with the Water, then is the fire too much, and if it be not, then it is well tempered.

The making of Waters in colours, and first of greene Waters:

TAke white Wine a pinte, the water of Roses, and Planten, of each sixe ounces, Orpiment one ounce, Verdigrease halfe an ounce, &c.

Another greene Water.

TAke the waters of Honey-ſuckles, Planten, and Roſes, of each halfe a pinte, Orpiment, Allome, Ceruſe, and Verdigreaſe, of each two drams, white Wine, Juyce of Planten, of each halfe an ounce, and it is done.

Waters for old Vlcers.

TAke white Wine, and running Water of each a pinte, Frankenſence, and Allome, of each one ounce, Decocted in Balme for three houres ſpace, and it is done.

A good Drinke for the Gummorium Paſſio.

TAke Burſa Paſtoris, Planten, of each two handfuls, take the Juyce thereof in a pinte of good Ale, and drinke it three times in a day, for three dayes.

A Water for old Vlcers in the Armes.

TAke Smiths water a quart, burnt Allome one pound, Salarmoniac one ounce, Galls two ounces, Tartary, Copperas, of each one ounce,

ice, distill all these with shreds, so keepe water to your use.

A Water for a Canker.

TAke Bugle, Fennell, and Rosa-Solis, of each a like, and take as much in quantity Honey suckle flowers, as of all the other rbes, and let them be cleane picked and so illed in a Stillatorie, and keepe it close, it is a precious water.

A Femitorie Water.

s to be drunke in the Morning, at Noone, nd at night, it is much worth against Drop-, and Sweating sickness, it purgeth Fleame Choller, and Melancholy, and it brin-h forth heate, and dry Sickness, and it is d for the paine of the Head, to wash it and ake it.

A Water of Rosemarie

IT hath more vertues in it then a man can ell, one is if a man have an Arrow or Jron thin him, wet a tent and put into the und, and drinke the same water, and it shall

shall avoyd out, and it helpeth all Woun
inward and outward, the Canker, the Feste
and it killeth the Wormes in man or Chil
and all manner of Impostumes inward a
outward, it helpeth the Tysicke, and Flu
white or bloody, it is a great helpe for a w
man with Child to drinke thereof, also it m
keth cleane the Face, or any where if yee wa
it therewith.

Water of Verven.

IF if it be distilled in the later end of M
it hath vertue to spring Choller, and
heale Wounds, and to cleere the Eye-sight
is a principall thing to compound Medicine

A Locion for a sore Mouth.

YOu must take of Honey-suckle-wa
halfe a pinte, Planten and Rose-water,
each foure ounces, Honey of Roses two ou
ces, Alloes one ounce, white Copperas a
Vineger, of each halfe an ounce and so use i

A Water for a sore mouth.

TAke *Lapis Calaminaris* beaten into
powder, and put in a pinte of white W
t

en take a pottle of water, and Rosemary,
yle it in the water till it be halfe sodden
vay, then straine the water from the Rose-
ary, and put it into the white Wine, and so
s done.

A compound Water.

TAke first Pimpernell, Rew, Valerian or
Sedwall, Alocelipis cap, and breake them,
d lay them in this said water following :
ke Isop, Pulyall Royall, Annisseedes and
ntorie, and beate them in a morter, and af-
put them in a Stillatory and distill water
them, which is very vertuous : and let them
yle together, and after that straine them that
e water may goe from them, and close this
ter in Vials of glasse, the space of nine dayes,
d give it to him that hath the Falling-evill,
ree dayes, fasting after it six houres : and this
he truest medicine for this Disease that wee
n finde, except the mercy of God ; and this
ater drinking is good for the Palsie, if it be
unke fasting : also it is good for all Gowtes
kewise, in the time that they be mortified in
e members and limbes of a man : it is very
elping to Wounds that are festered, if they
e washed therewith, it destroyeth all manner
Fevers.

Fehly

Behly Water.

TAke Water a pottle, Suger-Candy fou ounces, let them ſeethe : then put in fou ounces of Verdigreaſe in fine powder, and l it ſeethe.

A good Barley water for all Diſeaſes of the Lungs, or Lights.

TAke half a pound of faire Barly, a gall of Water, half an ounce of Licorice, Fe nell-ſeed, Violets, and Parſley-ſeed, of eac quarter of an ounce, red Roſes a quarter of ounce, dry Hyſop and Sage, of each a penn weight, ſixe leaves of Harts-tongue, a quar of an ounce of Figs and Rayſins ; boyle theſe in a new pot of cold Water, and th ſtraine them cleare from it and drinke it ; T ſame cooleth the Liver, and all the membe driveth away all evill heat, ſlaketh thirſt the cauſe of much evacuation, it purgeth Lights and Spleene, the Kidneyes and Bla der, and it cauſeth to make water well ; more eſpecially, it is good for all Agues t come of heat.

A good Drinke for the Pox.

Ake Selendine and Engliſh Saffron, the weight of a halfe-penny, and a farthing-orth of Graines, a quarterne of long Pepper, enny-weight of Mace and a little ſtale Ale, n ſtampe your Herbe and pound your Saf-n, and mingle them well together, and ſo inke it next your heart.

A very good Drinke for the Cough.

Ake a quart of white Wine, and boyle it with Lycorice, Anniſeeds, and Suger-candy each a like quantity, putting therein tenne gs of the beſt, and boyle it untill it be halfe nſumed, and ſo preſerve thereof to drinke ening and morning three or foure ſpoone-ls warmed.

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restorative made of the Herbe Roſa Solis, *with other things, but they muſt bee gathered in June, or July.*

This herbe *Roſa Solis*, groweth in Mariſh ground, and in no other place, and it is of a ary colour, and groweth very lowe, and flat

flat to the ground, and it hath a meane lo
ſtalke growing in the middeſt of it, and ſeav
branches ſpringeth out of the roote round
bout the ſtalke with leaves coloured, and o
meane length and breadth, and in no w
when this Hearbe ſhould be gathered, tou
not the Hearbe it ſelfe with your hands,
then the vertue thereof is gone, yee muſt gat
and plucke it out of the ground by the ſtall
yee muſt lay it in a cleane basket, the Lea
of it is full of ſtrength and nature, and gat
ſo much of this hearbe as will fill a pottle
or glaſſe, but waſh it not in any wiſe, th
take a pottle of *Aqua Compoſita*, and put the
both in a large pot or veſſell, and let it ſta
hard and faſt ſtopped, three dayes and thr
nights, and on the fourth day open it, a
ſtraine it through a faire linnen-cloath into
cleane glaſſe or pewter pot, and put thereto
pound of Sugar ſmall beaten, one pound
Licorice beaten to powder, and one pou
of Dates, the ſtones taken out, and they c
in ſmall pieces, then mingle them altogethe
and ſtop the glaſſe or pewter pot well, ſo th
no ayre come into it in any wiſe. Thus do
yee may drinke of it at night when yee goe
bed, one ſpoonefull mixt with *Aqua Vitæ*,
ſtale Ale, and as much in the morning faſtin

d there is not the weakeſt body in the world
t is waſted by Conſumption or otherwiſe,
it will reſtore him againe, and make him
be ſtrong and luſty and to have a good ſto-
cke, and that ſhortly, and hee or ſhee that
th this three times together, ſhall finde great
redy or comfort thereby, and as the patient
h feele himſelfe, ſo he may uſe it.

---

w to make Doctor Stevens *precious Water, which Dr.* Chambers *and others, made tryall of and did approve the vertue of it.*

TAke a gallon of Gaſcoigne wine, then
take Ginger, Galingall, Cinamon, Nut-
gs, graines of Paradiſe, Cloves, Mace, Anni-
ls, Fennell-ſeed, and Carraway-ſeed, of e-
y of them a dram, then take Sage, red Mints
ſe leaves, Tyme, Pellitory of Spaine, Roſe-
y, Peny-mountaine, otherwiſe wild Tyme,
nomill, and Lavender, of every of them a
dfull, then beat the Spices ſmall, and bruiſe
hearbes, and put all into the Wine and let
and the ſpace of twelve dayes, ſtirring it
ers times; then diſtill it in a Limbeck, and
pe the firſt pinte of the water, for it is the
beſt,

beſt, and then will come a ſecond kind
water, keepe that cloſe in a violl of glaſſe, a
ſet it in the Sun a certaine ſpace.

The vertues of this Water be theſe, It co
forteth the ſpirits, and preſerveth the youth c
man, and helpeth the inward Diſeaſes ce
meth of cold, and againſt the ſhaking of
Palſie. It cureth the contraction of Sinev
and helpeth the Conception of women tha
barren. It killeth the Wormes in the belly
helpeth cold Gouts. It helpeth the Toc
ache. It comforteth the Stomack very mu
It cureth the cold Dropſie. It helpeth the ſt
in the Bladder, and the Reynes in the back
cureth the Canker. It helpeth ſpeedily a ſt
ing breath, and whoſoever uſeth this ſaid
ter, it ſhall preſerve him in health long
but one ſpoonefull of it once in ſeaven da
for it is very hot in operation : It preſe
Doctor *Stevens* very long, who lived a h
dreth yeares lacking but two, and tenn
them hee lived bed-rid.

The doze is to bee taken in white Win
Ale faſting, and laſt to bedwards.

This ſoveraigne Water Dr. Chambers
uſed and therewith effected many Cures,
kept it ſeeret till a little before his Death
then gave it to the Biſhop of Canterbury.

T

THE Vertue and Excellencie of the Englisſh Bath of BATHE in *England.*

written by WILLIAM TURNER, *Doctor of Phyſick.*

Collected and publiſhed for the Benefit and Cure of the Poorer ſort of People, who are not able to goe to the Phyſitians.

By WILLIAM BREMER, *Practitioner in Phyſick and Chyrurgerie.*

PART. VIII.

ALthough there be a very excellent and wholſome Bath within the Realme of *England*, yet for all that, I am certain that there are many in the North parts, which being diſeaſed with ſore Diſeaſes, would very

gladly goe to the Bath of *Bathe*, if they knew the vertue and benefit thereof whereby they might receive ease and remedy.

Wherefore, seeing that I have writ of the Baths that are in foraigne Countries, therefore I thought good to make knowne the vertue of our owne Bathes; For if they bee able to help and cure mens Diseases, to what purpose shall men need to goe into farre Countries to seeke for that remedy there which they might have at home.

The Bath of *England* is in the West Coun trey in *Somerset*-shire, in a City called in La tine *Bathonia*, and *Bathe* in English, of th Bathes that are in it. This City of *Bathe* is 1 miles from *Welles*, and 15. miles from the n ble City of *Bristow*.

The chiefe matter whereof these Bathes this City have their chiefe vertue and strengt after my judgement is Brimstone, and of m judgement are divers other, which have ex mined them as I have done; when I was the Bathes with a certaine man diseased of t Gout, I went into them my selfe with m Patient, and brought forth of the place ne unto the Spring, and out of the bottome, slim mudde, bones, and stones, which altogeth smelled evidently of Brimstone, if that a m

m

may judge the matter by the effect; may gather that Brimstone is the onely matter in these Bathes, or at least the chiefe that beareth rule in them; for they dry up wonderfully, and giveth great ease and cureth the Gout excellently and that in a short time, as with divers others (and Gentlemen of quality) can beare witnesse thereof: Which things are no slight manifestations that Brimstone beareth the prominancy and chiefe rule; seeing that neyther by smelling nor tasting, a man can perceive any other matter or Minerall to raigne there.

If there bee any thing else lightly mingled with the Brimstone (which I could not perfectly distinguish) it must be Copper; for in my rode as I walked about the Mountaines, out of the which the Bathes doe spring, I found here and there little pieces of Marquesieth and stones mingled with Copper, but I could by no sence or wit perceive, that the Bathes had any notable quality thereof. Then seeing that there cannot bee found any other Minerall or matter to be the chiefe ruler in these Bathes then Brimstone, wee may gather, that these Bathes are good for all those Diseases, which the learned Physitians write, that other Bathes, whose chiefe ruler is Brimstone, are good for.

Ætius writing of naturall Bathes, whereit Brimstone is eyther the only Minerall or matter of them, or chiefe ruler thereof, saith thus as followeth. The Bathes of Brimstone softe the Sinewes, swage the Paine that a man hath in desiring to goe oft unto the stoole, and whe hee commeth, he can either doe litle or nothin at all. They scowre and cleanse the Skinne wherefore they are good for the white Mor phew and blacke, for the Leprosie, and for al Scabs and Scurffes, for old Sores and Botches for the falling of humours into the Joynts, fc an hardened Mylt, or the Cake in the left sid for an hardened Mother, for all kind of Pa sies, for the Sciatica, and for all kind of Ite or Itching. But the Bathes of Brimstone hu teth and taketh away the stomack for the pr sent. Thus much also writeth *Avicen.*

Agricola in his Bookes of those thing which flow out of the Earth, writeth thus Bathes of Brimstone.

The Bathes of Brimstone doe soften the Si newes and doe heat, they are good therefo for Palsies, for places shrunke or pulled in to much, or stretched too farre forth; for the sha king or trembling of any member, and the swage Ache, and drawes out the swelling the Limbes, and drive and dissolve them away

They

They are good therefore for the Gout in the hands, for the Gout in the feet, and for the Sciatica, and all other diseases in the joynts: they swage also the paines in the Liver and Milt, and drive away the swelling of them both: they scowre away Freckles, and heale Morphewes, and Scabbes. But they undoe and overthrow the Stomacke. Then seeing (as I said before) our Baths of *Bathe*, have their vertue of Brimstone, they that are diseased in any of the above-named diseases, may goe thither, and by the helpe of Almighty God be healed there.

Though those Bathes have of long time been knowne, even about a thousand yeares, either unlearnednesse, or the enviousnesse of the Physitians, which have been in times past, is greatly to be rebuked, because either for lack of Learning, they knew not the vertue of those Bathes, or else for enviousnesse, would not send the sicke folkes, whom they could not otherwise heale unto the Bathes; for all men can tell, very few in times past have beene by the advise of the Physitians sent unto the Bathes, but now in this our light and learned time, after that so many learned Physitians have so greatly commended these Bathes, I doubt whether the niggardly liberality, or the

unnaturall unkindneſſe of the rich men of *England* is more to be diſpraiſed, which receiving ſo many good turnes of Almighty God, now after that they know that the Bathes are ſo profitable, will not beſtowe one halfe-penny for Gods ſake upon the bettering and amending of them, that the poore, ſicke and diſeaſed people that reſort thither, might be better and ſooner holpen when as they are there.

He that hath beene in *Italie* and *Germany* and had ſeene how coſtly and wel-favoredly the Bathes are trimmed, and appointed there in divers and ſundry places, would be aſhamed that any ſtranger which had ſeene the Bathes in foraigne lands ſhould looke upon our Bathes, for hee would thinke that the ſtranger would accuſe us Engliſhmen of three things. Of groſſeneſſe and brutiſh Ignorance, becauſe we cannot trim our Bathes no better. Of unkindneſſe, becauſe we doe ſo lightly regard ſo high and excellent gifts of Almighty God. Of beaſtly filthineſſe, becauſe we make no partition between the Men and the Women, whileſt they are in Bathing, but ſuffer them contrary both unto the law of God and man, to goe together like unreaſonable Beaſts to the deſtruction both of body and ſoule of many.

Firſt

First, and before all other things, my counell is, that every Bath have an hole in the bottome, by the which, the ſtopple taken out, the Bath ſhould be cleanſed and ſcowred every houre and twenty houres, at the leaſt once, and that I would adviſe to be done at eight a clock in the afternoone, that againſt the Morning it might be full of freſh and wholeſome water againſt the time the ſicke folke come to it in the morning, and ſo ſhould they be a great deale ſooner healed of their old diſeaſes, and in leſſe jeopardie in taking of new, which may eaſily come unto a man, if he goe into a Bath, wherein a ſicke man (namely if hee be ſicke in ſmiting or infective diſeaſe) hath continued.

And for the Dyet that men ſhould keepe at this Bath of *Bathe*, hereafter enſueth; with divers other neceſſary Rules needfull to bee obſerved of all thoſe that enter into the ſaid Bath, or drinke the water of any Bath.

Certaine Rules to bee obſerved in Dyet for all them that will enter into any Bath, or drinke the water thereof.

THe counſell of Learned and wiſe Phyſitians is, that no man ſhould at any time goe into any Bath to ſeeke remedy for any

Sickneſſe, except it bee ſuch a one as that the learned Phyſitians almoſt diſpaire of the healing of it. If God have ſmitten you with any Diſeaſe, before you goe to any Bath for the healing of it, call to your remembrance how often and wherein you have diſpleaſed GOD and if any of your ſinnes come to your remembrance, exerciſe the ſame no more but be heartily ſorie for it, and deſire of God forgiveneſſe for it, intending and promiſing by his mercy and grace never to fall into the ſame againe. This counſell is agreeing with that which is written in the 38. Chapter of *Eccleſiaſticus*, which ſaith in this manner, *verſ.* 9, 10, 12. *My Sonne in the time of thy Sickneſſe faile not to pray unto the Lord, and hee will make thee whole. Leave off from ſinne, and order thy hands aright, and cleanſe thy heart from all wickedneſſe. Then give place to the Phyſitian, and let him come unto thee, as one that God hath ſent unto thee.* And a little after hee doth plainly declare, that Sickneſſe commeth from the puniſhment of ſinne, where hee ſaith, *verſ.* 15. *Hee that ſinneth againſt his Maker, let him fall into the hands of the Phyſitian.* As Chriſt in the 5. of *John* doth alſo manifeſt, when he ſaid unto the blind man he had healed; *Goe and ſinne no more, leſt worſe things chance* [illegible] How-

Howbeit, wee may judge no man to bee a eater sinner then another, because hee is oft- r sicke then the common sort be; for God ndeth unto good men oftentimes sickneſſe, t for the sinnes they have done more then o- er men, but to keep them in good order, that : flesh rebell not against the spirit. For if it many Infirmities had been a sure token it such a man were a greater sinner, then ould *Timothy*, which had many Infirmities d sicknesses (as *Paul* writeth) been a very at sinner; but hee was not so, therefore that gument is not true.

But whether Sickneſſe come for to punish ne, or to hold a man in good nature and o- dience, all Sickneſſe commeth from GOD; erefore, for whatsoever cause it commeth of, ore ye aske any helpe of any worldly Phy- an, yee must make your Prayers to Al- ghty GOD, (as the good King *Ezechias* l,) and if it be meet for you to be healed, u shall be healed as he was.

Then before yee goe into the Bathes, in any se ye must goe to some learned Physitian, l learne of him, by the helpe of shewing, hat Complexion you be of, and what Humi- r or other thing is the cause of your disease; d thereafter his Counsell, use such Dyet as

shall

ſhall be moſt fit for your Complexion an ſickneſſe. Let no man enter into any Bath be fore his body be purged or cleanſed after th advice of ſome learned Phyſitian, for if an man goe into the bath unpurged, he may fo tune never come home againe : or if he con home againe, he commeth home moſt com monly with worſe Diſeaſes then he brough to the bath with him.

Yee may not goe into the bath, the fir day that you are come to it, but you muſt re a day or two, and then goe into the bathe.

There is no time of the yeare that is mo fit to goe into the moſt part of all the bath then are the Moneths of *May* and *Septembe* but the Spring time is better then any oth time is.

The beſt time of the day is an houre aft the riſing of the Sunne, or halfe an houre but before yee goe into the bathe, if yo diſeaſe will ſuffer you, yee muſt walke houre, or at the leaſt halfe an houre befo you goe into the bath.

But you muſt at no time goe into the bat except yee have beene at the ſtoole, either nature or by art ; yee may take a Suppoſito or a Gliſter, and for a great need *Savanoro* ſuffereth Pils, but hee will not ſuffer that

at is so purged, enter into the bath, for the ace of foureteene houres.

The same Author also, would at the least ery Bather should have a stoole once in three yes : wherefore if any man be hard of na- e, and cannot abide Suppositories and isters, he pardoneth the Patient, if he be ce purged, or goe to the stoole in three yes, which thing scarcely any other writer it J have read will doe, neither would J anſell any Patient to deferre the going to ole so long, if there be any meanes possible make a man goe to the stoole, without his eat paine.

If that he be counselled to goe twice on a y into the Bathe, he must see he goe not into till seaven houres be past after your dinner, d tarry not so long in it in the afternoone as u did before.

The common time of tarrying in the bath, commonly allowed to be an houre or more lesse, according to the nature both of the th, as also of the Patient.

Let no man tarry so long in the Bath that be faint or weak, but let him come out fore that time.

Yee must alwayes goe into the bath with empty stomack, and as long as you are in it,

it, you must neither eate nor drinke excep
that great need require the contrary .

Some grant that a weake person may ea
a little bread steeped in the juyce of Pom
granats, Barberries, or Rilts, or in the Syru
made of the same.

Some Physitians suffer a man that cann
abide hunger so long, to take ere he goe
two spoonfuls of Raisons well washed ofte
times with two parts of water, one of wit
or so much of delaied or watred wine, as mu
as can be holden in a spoone, or a few Prun
sodden and steeped in water, or two spoonf
of crummes of bread, washed oftentimes w
water or wine, tempered as I told before, o
toste put into such water : but let no m
drinke in the Bath, except he swound in
bath, or bee in danger of sounding, or else
must all the time that ye be in the bath,
staine from all meate and drinke.

As long as you are in the bath, you m
cover your head well that you take no co
for it is very perilous to take cold in the he
in the Bath, as divers reasons may be laid
prove the same.

When you come out of the Bath, see t
yee cover your self well that ye take no co
and dry off the Water on your body w
warm

rme clothes, and goe by and by into a
rme bed, and sweat there if you can, and
pe off the sweat diligently, and afterwards
epe, but yee must not drinke any thing un-
dinner time, except ye be very faint : then
may take a little Suger-candy, or a few
isins, or any such thing in a small quantity
t will slake thirst : for *Galen* in the 14 *De*
ethodo medendi, commandeth that a man
ll not eate nor drinke by and by after the
the, untill he hath slept after his bathing.

After that yee have sweat and slept enough,
l be clearely delivered from the heate that
u had in the Bathe, and afterwards in the
d, then may you rest and walke a little, and
n goe to dinner ; for by measurable walk-
, the vapours and windinesse that is come
the Bath is driven away.

If the Patient cannot walke, then let him
rubd quickly, and if hee can suffer no rub-
, then at some time it were good to take a
uppositorie, either of Roote, or of a Beete,
h a little Salt upon it, or a Suppository of
ney, or a Suppositorie of a Flower deluce,
of salt Bacon, or white Sope.

After all these things, then shall you goe
dinner, but you must neither eate very
ch good meate, nor any evill meate at all.

Wherefore

Wherefore you must rise from the Table w
some good appetite, so that you could e
more if you would.

The meates that are commonly of all Ph
sitians allowed that write of Dyet that l
longeth to Bathes, are, Bread of a dayes bakin
or two at the most, well leavened, a
throughly baked, small Birds, and other bir
of the fields and mountaines that are of ea
digestion, (but Waterchanters yee must r
touch) Kids-flesh, Veale and Mutton, ot
Lambe of a yeare old, new laid Egges, Phe
sants, Partridges, Capons, Chickens and you
Geese. The meates that are forbidden, a
salt Beefe and Bacon, Pidgeons, Quailes, Py
and Pasties, and such like meates. Cherri
and all such fruits, Garlicke, Onions, and
hot spices, and all cold meates, as are the m
part of Fishes: howbeit, divers may be w
allowed, so they be well dressed.

Milke is not to be allowed much: but
that the Patient be so greedy of it, that in
manner he long for it, then let him take it tw
houres or thereabout, before he take any oth
meate, and he must drinke after it.

White wine that is small is allowable,
Wine delayed with the third or fourth pa
of sodden water, according to the Complexio

:he Patient : Some use to steepe bread in ong Wine, when as they can get no other ine.

Beware that in no wise ye drinke any water, l especially cold water, and so should yee peare from all things that are presently cold, nely, when ye begin first to eate and drinke. therefore both your meate and drinke be such temper, that they be not cold but rme, lest when as yee are hot within by ir Bathing and sweating, the cold strike denly into some principall member and t it.

They that are of a hote Complexion, and an open nature, and not well fastened to- her, ought not to tarry so long in the bath, ther ought that are of colder and faster plexions.

If that any man betweene meale times be ed with thirst, he may not drinke any g, saving for a great need he take a little ley water, or Water sodden with the fourth : of the juyce either of sowre or milde et Pomgranats, with a little Suger : a man y use for a need, a little Vineger, with ter and Suger, if he have no disease in the ewes, nor in the Joynts.

A man that is very weake, or accustomed much

much to ſleepe after dinner, an houre and
halfe after that he is riſen from the Table, h
may take a reaſonable ſleepe.

All the time that a man is in them, he mu
keepe himſelfe chaſte from all women, and
he muſt doe a moneth after, after the counſe
of divers learned Phyſitians, and ſome for t
ſpace of forty dayes, as *Pantheus* and *Alex*
dus would, namely, if they come out of t
Cauldron.

It were meete that in every foure and twen
houres the Bath ſhould be letten out, and fre
water received into the pit againe, for ſo ſh
you ſooner be healed, and better abide w
leſſe jeopardy, abiding in the Bath.

It is moſt meete for them that have any
ſeaſe in the head, as a Cathaire or Rheum
comming of a moyſt cauſe and not very h
For them that have Palſies, or ſuch like diſ
ſes, that they cauſe a bucket to be holden o
their heads, with an hole in it, of the bigne
of a mans little finger, about foure foote abo
their heads, ſo that by the Reed or Pipe ma
for the nonce, the water may come dow
with great might upon the mould of
Head, if they have the Cathaire; and up
the nape of the necke, if the Patient be ſi
of the Palſie, or any ſuch like diſeaſe.

The clay or grounds of the Bath, is better for the Dropſie then is the water alone : It is alſo good for ſhrunken, ſwelled, and hard places, and for all old and diſeaſed places, which cannot well be healed with other medicines : The matter is, to lay the grounds upon the place, and to hold the ſame againſt the hote Sunne, or a warme fire, untill it be ſomething hard, and then to waſh away the foulenesse of the Clay, with the water of the Bath : this may a man doe as oft as he liſt. Some Phyſitians counſell, that betweene the Bathings, when a man is twice bathed upon one day, in the time that the Patient is out of the bath, to uſe his plaiſtering with the Clay : but if the perſon be any thing weake, I counſell not to goe twice into the Bath, but either once, or elſe to be content with the plaiſtering of the mudde or grounds of the Bath.

It were good wiſedome for them that cannot tarry long at the Bathes, either for heate or for cold, to take home with them ſome of the grounds, and there occupie it as is afore-told.

There are certaine learned men, which reckon that the hote breath or vapour that riſeth up from the Bathe, is much more mightier then the water of the bath is, and it is true : therefore it were well that they which have any

Dropsie, and especially a Tympanie, should sit over such a place of the Bath, that they might receive into the moyst diseased place, the vapour of the bathe, either by an holed stoole or by some other such like manner of thing well devised for that purpose.

If any poore man by the heate of the dryness of the Bathe cannot sleepe enough, let him eate Lettice, or Purslaine, or the seedes of Poppy, called Chesbowle, in some places of *England*, or let him eate Suger and Poppy seed together. let this be done at night. He may also if he cannot get the aforesaid things seethe Violet leaves and Mallowes, and bathe the uttermost parts with that they are sodden in. These are remedies for poore folke that are not able to have a Physitian with them to give them counsell: Let the rich use such remedies as their Physitians shall counsell them.

If any poore man be vexed with any unsufferable thirst, let him take a little Barley and seethe it long, and put a little Suger unto it: or let him take the juyce of an Orange, and take a little of it with a little Suger.

If any poore man catch the Head-ache, let him take a little Wormelade if he can get it, or Coriander Comfits: or if he can get none of these, let him take the white of an Egge, and

beate it with Vineger, and Rosewater, or with the broath of Violets, or Nightshade, or with any of them, and a little Vineger, and lay them in a cloath unto the temples of his head, and forehead.

If any poore man be burned too much, let him take a Glister made with Mallowes, Beetes, and Violet leaves, or let him seethe Prunes with Barley a good while, and Raisins, putting away the stones, and eate of them, or let him use Suppositories sometimes, made of rootes, either of Beetes, of Flower-de-Luce, or of white Sope, or of salt Bacon.

If any man sweat too much, let him use colder meates than he used before, with Vineger or Verjuyce, and let them also eate sheepes-feete, and Calves-feete, with Verjuyce or Vineger.

If any man have the burning of his water when he maketh it, let him an houre after he is come out of the Bathe, annoynt his Kidneyes with some cold Oyntment, as is *Unguentum frigidus Galeni*: or if you cannot come by that, let him seethe Violet leaves, Poppy-heads, Raisins, Licorice and Mallowes together, straine them, and put some Suger in the broath, and drinke of it a draught before supper.

If any be troubled with the Rheume which he hath caught in the Bath, let him parch or briſtle at the fire *Nigella Romana*, and hold it in a cloath to his Noſe, and let him ſet cups or boxing glaſſes to his ſhoulders, without any ſcorching, and let him drinke ſodden water with Barley, and with a little Suger.

If any man have any appetite to eate, let him uſe the ſirrups of Ribles or Barberies, or the ſirrup of unripe Grapes, or uſe Verjuyce or Vineger to provoke appetite in due meaſure, and now and then if ye can get it, let him take a little Marmalade, or of the ſirrup of Mynts, or Worm-wood Raman. (Theſe have I written for poore folke.) Thoſe that are rich by the advice of the Phyſitians, may have othe Remedies enough againſt the fore-named accidents, that chance in the time of their bathing.

If thou be rid of thy diſeaſe by thy bathing offer unto Chriſt in thy pure members, ſuch offering of Thankeſgiving, as thou mayeſt ſpare and give him hearty thankes, both in word, minde and deed, and ſinne no more, but walke in all kindneſſe of life and honeſty, as farre as thou ſhalt be able to doe, as long as thou ſhalt live hereafter.

But if thou be not healed the firſt time, b

patien

patient, and live vertuously till the next bathing time, and then if it be to the glory of God, and for the most profitable, thou shalt the next bathing time be healed by the grace of God, of whom commeth all health both of body and soule.

Some if they be not healed whileſt they be in the bathing, cry out both upon the Bath, which healeth many other of the same Diseases that they are sicke of, and of the Physitian also that counselled them to goe to the Bathe, such men must learne, that they must not appoint God a time to heale them by the Bathe, and that when as the Bath hath dryed up, and washed by Sweating, and made subtill through dissolving the evill matter of the disease; that it is one dayes worke or two, to make good humours to occupie the place of such evill humours as have beene in them before. Therefore let such be patient, and for the space of a moneth keepe the same dyet that they kept at the Bath, and if God will they shall have their desire, but not onely these, but all others that be healed for a moneth at the least, the longer the better, must keepe the same dyet that they kept in the Bath, as touching meate and drinke, and if it be possible also from the use of all Women.

When as you goe homewards, make but ſmall Journeyes, and beware of ſurfetting and of cold, and when you are at home, uſe meaſurable Exerciſe daily, and honeſt mirth and paſtime, with honeſt company, and beware of too much ſtudy or carefulneſſe.

And give God thankes for all his Guifes.

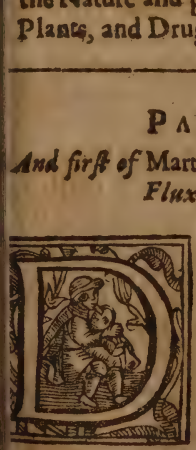
Thus much for the Bath.

Of Herbes, and Drugs,

Hereafter followeth divers Medicines, Remedies, and Cures to heale divers Diseases curable, by the grace of God; as also the Nature and property of certaine Herbes, Plants, and Drugs, belonging thereunto.

PART. IX.

And first of Marte Mylletare, *to stop the Flux of the body.*



DIvers times, the Flux of the Body proceedeth of superfluous heat contained in the Stomacke, the which maketh a continuall solution inwardly, as yee may see by Experience of those that are troubled therewith; for so long as the cause is not taken away, all their meat doth

turne into the matter, the which if it be ſo, that is true which J doe ſay; That the Fluxes are a diſtemperance of the body, cauſed of hot and corrupt humours in the Stomacke; and therefore if thou wilt cure it, it were neceſſary to extinguiſh the heat, and ſo take away the corruption, the which thou ſhalt doe with the redneſſe of *Marte Mylletare*, as is hereafter following, for that is the moſt ſoveraigne remedy that can be found.

Firſt, yee ſhall take twelve graines of *Petra Philoſophalta*, with half an ounce of *Mel Roſarum*, and then take foure mornings together one ſcruple of *Marte Mylletare*, with half an ounce of Suger Roſate, and therewith thou ſhalt worke very ſtrange effects.

Alſo for Perbreaking and for Flux, ſeeth Roſes in Vineger, or Tamarindes, or Galls, and while it is hot wet therein Wooll, and lay it on the Stomacke for Vomit, and on the Navil for Flux, and on the Reynes for appetite.

The vertue of certaine Herbes, and Drugs.

Mallowes, the Leaves boyled being eate doth take away Hoarſneſſe, and being pounded with Sage, they make a ſingular plaiſter for Wounds and other Inflamations.

St. Johns-wort, the Seed thereof being drunk ith Wine voideth the Stone out of the body.

Wormwood, is good againſt the Dropſie, king often the leaves thereof confected with iger.

Hyſop, being boyled with Figges, Water, oney, and Rew taken in drinke, is good for lamation of the Lungs, it avoydeth flegme, d eaſeth an old Cough.

Sage, is good againſt all Cold and flegma- k diſeaſes in the Head, and againſt all paines the Joynts, being taken in drinke, or apply- in fomentation; It is good for great bel- d women to eate, which are ſubject to tra- ll before their time.

Mynt, beaten and made into a Plaiſter mforts a weake Stomack, it is very good to ſtore the ſmell, or the Feeling, if it bee often ld to the noſe; the Leaves dryed and beaten powder kill wormes in Children; alſo it plied to the forehead, helpeth the Head-ach.

Time, taken in drinke is good to purge the ntrailes, or to make one ſpit out the evill hu- ours of the Lungs, and in the Breſt.

Roſemary, is very good againſt the Collick nd caſting up of Meat, by eating it in bread, r drinking it in powder in Wine.

Camomill, The leaves beaten and put into

white

white Wine, is good drinke againſt Quotidian and quartern Agues, the decoction thereof drunk, healeth paines in the ſide, good againſt Feavers, and alſo to avoyd Urine.

Lillyes, The leaves thereof being boyled, heale burnings, and confected in Vineger and mingled with Saffron, and Cinamon, is good for Women that are delivered of Child with great difficulty and voydeth the after burden.

Baulme, The property of it in Wine is to comfort the Heart, to helpe digeſtion, to heale the feebleneſſe of the heart, eſpecially if the weakneſſe be ſuch that it cauſeth to breake ſleepe in the Night, it ſtayeth the panting of the heart, and drives away cares; the leave thereof taken in drinke is good againſt the biting of a Dog, or outwardly applyed is good to heale the Wound with the decoction of it.

Dogs tooth, The decoction of the leaves taken in drinke, helpeth the wringing of the belly, hard making of water, and breaketh the Stone or gravell in the Kidneyes; the ſeed thereof doth greatly provoke Urine.

Periatory, or *Pellatory*. Gathered in winter hath vertue to diſſolve, conſume, and draw and while it is greene it breaketh wind in the ſtomack. The juyce thereof held within the mouth allayeth the Tooth-ach, the leave thereof

ereof being applyed healeth Burnings, ſwel-
ngs, and Inflamations, being fryed with freſh
utter, or Capons greaſe, and layd unto the
lly, it cureth the Collick, and being mixed
ith Goats or Kids greaſe, is good to eaſe the
out; the Juyce alſo mixed with like quan-
y of white Wine, and oyle of ſweet Al-
onds newly made, is very good againſt the
one, and dropped into the Eares with oyle
Roſes helpeth the paine.

Aleanet, is to ſooder Wounds.

Aſpaltum, is Tarre of India, it hath vertue
draw and ſooder, for if the Powder thereof
ſtrowed on a dry Wound it will preſently
oſe it, though it be both broad and deepe.

Oates, hath vertue to abate Swelling, and
ſoften things, being made hot in a pan.

Aſarum, maketh Women to have their
rmes, openeth the veynes of the Urine, and
aketh one to piſſe freely. It mixed with ho-
y killeth Wormes, diſſolveth Winds, and
armeth the ſtomacke, clenſeth the Liver and
ynes of the Guts, and reynes of the Mother,
putteth away Feaver quotidian, and cureth
e ſtinking of venemous Wormes.

Bole-Armoniacke, if it be good, is as it were
hite redded.

Balleſtianes, is the flower of the Pomgranet

and

and *Pfidia* is the rinde, and it hath vertue to restraine as *Bolle* hath.

Brancha Vrsina, hath vertue to make soft or to rypen Empostumes.

Bistorta, or *Tormentill*, hath vertue to straine together, comfort, and confound.

Bedellion, hath vertue to constraine togethe it helpeth the Impostume, both within an without, it breaketh the stone, and breake the Cough.

Cadamen, is the rootes of Parcely, that hat vertue to dissolve, to consume and to draw.

Camfere, ought to be kept in Marble, Alablaster, Lynseed, or Anniseed, is goo for the *Gemora*, and to abate a mans courag

Coloquintida, hath vertue to purge Flegm and Melancholy, and for the Tooth-ac seethe it in Vineger.

Cassia fistula, a Gargarisme made there and of the Juyce of Morell, dissolveth the En postume in the Wezend, and also swellin in the Cheekes.

Cerusse, is good to engender good flesh, a to fret away evill flesh.

Capers, is good to defie cold Humours, the mouth and stomack.

Conebe and *Quibebes*, the powder heer with the juyce of Borage, is good for the co

Rheu

neume and to comfort the Braine.
Dragagant, is of three kinds, and the white is
: best in cold Medicines, and the red in hot.
Euphorbium, his vertue is to dissolve, to
.w, to allay, to consume, to purge Fleame,
l Melancholly.
Esula, is the rinde of *Eleborus Albus*, or
ritory of Spaine, it hath vertue to purge
ame and Melancholly, and it is the best
t purgeth nekt to *Scamonie*. Take *Esula*,
: drams, Canell, Fennell-seeds, Anyseedes,
l use this with warme Wine, or other broth,
very good purge.
Gum Arabic, the white is cold, the red is
in Medicines.
Mariofiolate, is Avence, his vertue is to open
olve, and consume, whilest hee is greene,
elpeth the *Collicia passio*.
Mermadactilus, the whitest is the best, it
vertue to dissolve, consume, and draw,
principally to purge Fleame.
Narus, *Barba*, *Aron*, Calves feet, Cuckoo-
ell, the leaves, and the rootes, and the
bets about the rootes be of good vertue,
the Rootes being cloven, and dryed, they
: vertue to dissolve and asswage.
Naguistidos, is Gobbets that are found by
oote of the Dog bryer, it hath vertue to
y together.

Jempus,

Jempas, is the fruit thereof, it hath vertue t
diſſolve, and conſume; for the Strangury ar
Illiaco, drinke Wine wherein it was ſodder
Licium, is good with the juyce of Fenn
for ſore Eyes.

Litarge, is good to cloſe together and
cleanſe.

Lovage-ſeed with Cinamon, is good for t
Liver, and Spleen, and wind in the Guts a
ſtomacke.

Mamia, is good to make Bloud cleane.

Mumia, hath vertue to ſtraine together.

Medeſwete, greene or dry bringeth *M*
ſtruum, and cleanſeth the Mother.

Mora, is the fruit of the *Cicomore* Tre
hath vertue to diſſolve, conſume, and m
cleane, it is good for the Ovinſie, and
coſtiveneſſe.

Nitrum, the whiter the better, it hath ver
to diſſolve, and drive away filth.

Opponax, if it be cleere, and draw to Cy
colour, it is good, it hath vertue to diſſolve
conſume.

Oppium, that which is not hard nor ſoft
good, it hath vertue to make one ſleepe.

Organum, flowers, is good powdered
make Laxe, to diſſolve, and to conſume,
the powder put within and without, aba
ſwolne cheekes.

Os

Oxificicenia, Phenicon, Dactilis Indie, Tamarindus, They that bee good, be neither too oyst nor too hard, and be somewhat blacke, nd somewhat sower, the Rind nor the Seed, ust not be used in Medicines, It hath vertue purge Choller, to clense the Blood, and to ate unkind heat.

Os de corde Cervi, is the bone of the Harts art, on the left side, it is good to purge Mecholy blood, and *Cardiacle*, and *Sinicapos Sincapes*, with the juyce of Borage, and *Os xi*, will make the Teeth white.

Dog-Fennell, the root is good for the Stranry, Oissury, and stopping of the Liver and leene.

Pine apples, the Kernels doe moysten and en, and is good for the disease in the Brest, Cough, or Eticke, or Consumption, and to rease good blood.

Damsons, bee cold and moyst, in the third gree, gather them when they be ripe, and ave them in the Sun, and spring them with neger above, and then yee may keepe them o yeare in a vessell; Their vertue is to coole an, and make his Guts light, and therefore y be good in Fevers, against the costiveness t commeth of dryness, or of Cholerick hurs in the Guts, when they be ripe to eat.

and

and when they be dry, ſoke them in water, an eate the Prune, and drinke the water.

Pſilium, is cold and moyſt in the third de gree; his vertue is to make ſoft and light, an to coole a mans body, and to draw together.

Purſlene, is good both raw and ſodden, abate unkind heat in Cholerick men.

Pitch-liquid, hath vertue to diſſolve a conſume.

Ponticum, is good for the ſtopping of t Liver and Spleene, that commeth of cold.

Storax, hath vertue both to comfort a conſume, and to faſten Teeth, and comfort t Gummes.

Squilla, is a Sea-Onion, and that is fou by himſelfe is deadly, his vertue is to pu and to diſſolve, but the outer and inner pa muſt be caſt away, for they bee deadly; a that which is in the middeſt, may bee put Medicines, and it hath more vertue raw t ſodden.

Seeds within the berries of Elder, is g to purge Flegme.

Staviſacre, hath vertue to diſſolve, c ſume, draw, and purge Flegme, and Litar and to put away heavineſſe from the heart it be taken and put in the noſe.

Scapium, is good, and hath vertue to diſſo

onsume, draw, and laxe, and heale, it is good
or fallings downe of the Mother, with suf-
umigation, or supositor, and for the tearmes of
ne secondine or dead Child.

Saracoll, if it be right, it is good, it hath ver-
ue to straine together and to sooder. Drinke
alamint sodden in Wine, for coldnesse of the
omack, and for stopping of the Liver and
pleen, the Reynes and Bladder, and *Illiaca*
ssio.

Saterion, his root is green, and hath vertue
o unsoose mans nature.

Saligem, his vertue is to dissolve, and con-
me.

Scabius, while hee is greene, hath vertue
dissolve, consume, and cleanse.

Dragons, take the roote, and cleave it, and
y it in the Sun, yee may keepe it two yeares,
ngle the powder of Dragons with Sope, and
et a Tent therein, and put it deepe into a
ler, and it will clense and enlarge it, and if
ere be a bone in it, it will draw it out, or
e soose it that yee may take it out lightly.

Sene, is to purge Melancholy and Epilencie,
d Fever quartaine, and Emerodes; for the
leene and Liver, take *Cardiacle* sodden in
ater and put to Sage, and make a Syrope, or
e Juyce of Borage and Suger, is very good.

Terra sigillata, terra saracincia, terra argenta, is all one manner of earth, his vertue is to constraine together.

Turbith, if it be hollow, small, and of ar Ash-colour, and gummie, it is good, It hath vertue to dissolve, and draw humours fron the uttermost part of a mans body, and name ly Fleame; for the Gout, and *Illiaca,* an *Podegra,* and *Chiragra,* give him foure scru ples of Turbith mingled with some oth Medicine, and it will doe the like.

Taplia, or faiters Hearbe, his vertue is t purge above and beneath, both greene and dry for it is never given by himselfe, he that stamp eth it let him hide his face and eyes that he s not, also keepe close his Testacles, or else th will swell. With this Hearbe beggers d make themselves seeme to have the Drop upon them.

Tartar is the Lees of Wine, and hath vert to dissolve, and dryeth away filth, and to ab a mans fatnesse.

Terbentine, a fugimation thereof, is go for the subfumigation of the Mother.

Virga Pastoris, or Shepheards rod, ha vertue to straine together, to cooke, and to that is empty, and is good for the Fluxe.

Bryona, or wild Neppe, is hot and dry, ro

roote thereof maketh a woman to have her tearmes, and delivereth a dead Child or secondine.

Flower-de-Luce, the Root of it washt and craped cleane, being dryed and finely beaten, and put into a pint of new Milke; made hote upon the fire and given the patient to drinke, it helpeth the Greene sickneſſe. *D. B.*

Ginger, comforteth the heart, and maketh good digeſtion.

Sugar, is temperate hot and moyſt, his vertue is to moyſten and nouriſh, and to looſe, if be mingled with cold things to coole.

The excellent vertues of Cardus Benedictus.

IT is very good for the Head-ache and the Megrim: For the uſe of the juyce and powder of the Leaves, preſerveth and keepeth man from the Head-ach, and healeth it being preſent, it quickneth the ſight if the Juyce of it layd on the Eyes. The Powder ſtanches blood that flowes out of the Noſe, or commeth out of the Lungs: the broath of it taken with wine, maketh an appetite. It is good for any ache in the body: it ſtrengtheneth the members of the body, and faſteneth looſe ſinewes and weak. It is alſo good for the Dropſie: it

breaketh also the Stone, and breaketh an Impostume : it preserveth one from the Pestilence, if the powder be taken in water foure and twenty houres before a man come to the Infected place. It is good for the dizzinesse of the Head : It helpeth the memory : It helpeth thicke hearing : It is good for short winds and the diseases of the Lungs : Some write that it strengtheneth the Teeth : others write that it bringeth down Flowers, and provoketh sleepe, and helpeth the Falling sickenesse. It is also good for falls and bruises : the Leave provoke sleepe : the Powder is good against all poyson, the same put into the Guts by Glyster : It helpeth the Collicke, and other diseases of the Guts, and the wounds of the same. They write also, that the water of *Cardus Benedictus* helpeth redenesse, and the itching of the Eyes ; and the Juyce doth the same, for Burnings, and for Carbunckles There is nothing better for the Canker, and old festering sores : the Leaves are good for *Fomentations* : and to be sitten over, being sodden in water, that the Vapour may come to the diseased places, also it is good against the stone and stopping of the flowers.

A good

A good Drinke to ſtrengthen the heart and all the members, if a man drinke halfe an Egge ſhell full of it morning and evening, with as much good wine.

TAke the beſt *Aqua Vitæ* that you can get, and take a piece of fine Gold, and make it glowing hot ten times, and ſquench it again, the more you ſquench it, the ſtronger waxeth the water and better. Then put it into the ſame *Aqua Vitæ*, and halfe a quarter of an ounce of Saffron, and a quarter of an ounce of Cynamon, both beaten: let them ſtand foure dayes well ſtopped, and ſtirre it every day once: but when you will take it, then let it ſtand ſtill unſtirred that it may be cleare: This water warmeth a cold ſtomacke, giveth ſtrength to all the members, ſpecially to aged folkes that have beene over long ſicke, whoſe ſtrength is conſumed: for it comforteth and ſtrengthneth the heart out of meaſure.

A ſpeciall Medicine to cauſe ſleepe.

TAke a ſpoonefull of Oyle of Roſes, a ſpoonefull of Roſe-water, and halfe a ſpoonefull of red Vineger, and temper them all together: then with a fine linnen cloth anoynt the Patients head.

A discourse as concerning Cornes in the feet, or elsewhere with their remedies.

THis Callowes matter is a certaine hot humour, the which nature would discharge her selfe of, and when that humour is driven forth of nature, it goeth into the lower parts into the end of the Toes, for in that part of the Toes, that skin is called *Epidarma*, is hard, and will not suffer it to passe or exalate, and there many times it engendreth a Tumor in the skin with great hardnesse, and many times that Tumor doth increase and cause such paine that it doth not onely hinder their going, but hinder them from their sleepe in the Night, and this kind of Tumor is called commonly *Callo*, or Cornes in English; and I thought it good to call them *Crest*, because they are alwayes growing, and is of great importance among Chirurgions, for an infinite number of persons are troubled therewith; and therefore I will shew thee our secret to helpe them quickly and with great ease, which secret was never knowne of any. First ye shall pare them with a sharpe Knife unto the bottome, and there ye shall find a certaine thing like matter, ye shall pare it untill blond doth appeare, then

touch

touch it with the Oyle of Sulphure, and then dreſſe it with *Balſamo Artificio*, once a day untill it be whole. Keepe this as a ſecret.

Of Medicines, Remedies, and Cures of divers Diſeaſes of ſeverall kinds; As alſo the making of Powders, and Plaiſters, &c.

PART. X.

The cauſe of our Sciatica, and how wee helpe it.

Sciatica is a Diſeaſe ſo called, becauſe it commeth in that place of the Body called *Scio*, and it is cauſed of an evill quality and groſſe Humors that are ſtrayed in that place becauſe they cannot paſſe downe. And this is ſeene by experience dayly; for where that paine is, there is alteration, and the cure thereof is with Glyſters, Vomits, Purgations, and Unctions, becauſe the Glyſters doth evacuate thoſe places next unto it, and ſo eaſeth the Humour: the Vomit cleanſeth the

ſtomacke, the Purgation doth evacuate the body downwards, the Unctions diſſolve the winde, and by theſe meanes thou mayeſt helpe the *Sciatica*, as I have done many times to my great credit and ſatisfaction of my Patient.

For Hoarſneſſe.

AGainſt Hoarſneſſe, goe into the Hot-houſe, and when thou haſt halfe Bathed, drinke a good draught of warme water: this is often proved.

Another. Garlick ſodden and eaten, maketh a cleare voyce, and driveth away Hoarſeneſſe and the old Cough.

If a man ſtand in feare of the Palſie.

LEt him eat every Morning two or three graines of Muſtar-ſeedes, and two Peppe cornes: the ſame is aſſured for the ſame diſeaſe by many.

A Medicine for the Goute.

TAke a pinte of white Wine, a quart of running water, a quantity of Barley flower and let them boyle together: then put thereto halfe a pound of blacke Soape, and

let

et all ſeethe till it be thicke, then put thereto he yolkes of foure Egges, and when yee will ſe it, ſpred it on a cloth Plaiſter-wiſe, hot.

Stubbes Medicine for the Goute.

TAke a quart of red Wine Lees, a quarter of a pound of Beane flower, half aquarter a pound of Commine fine beaten, a ſpoone-ll of Bole-Armoniacke, halfe an ounce of amphere, which muſt be put in at twice, and oyle them all together, till they be ſomewhat icke : then make it Plaiſter-wiſe and lay it the paine.

Another Plaiſter for the Goute.

TAke *Occycronium Galbanum*, and *Meli-tonum*, of each one a penny-worth and till them : take a pound of ſtone Pitch, and other pound of fine Rozen, one halfe ounce Camphere, one quarterne of Deeres Suet, lfe a quater of a pound of Commin, and yle them on a ſoft fire together, and thereof ke a Plaiſter, upon a piece of Leather uſing is the other.

Another for the ſame.

TAke the Gall of an Oxe, and *Aqua Com-poſita*, of each a like quantity, as much Oyle of *Exeter*, as of both the other, and labour

labour them all together in a pot with a sticke, the space of halfe an houre: When you have so done, annoynt your palme therewith, then wet a linnen cloth therein, and as hot as you can suffer it, bind it to the sore.

For a pricke of a Thorne, or any other thing.

TAke Honey, and a good quantity o Chalke, and of the Gall of a Beast, an boyle them together, and make a Plaister o it, and as hot as you can suffer it, lay it there unto. Let the Chalke be scraped, very smal Approved.

A Remedy for burning and Scalding.

TAke the white Wooll of the belly of a Hare, and if it be raw, lay it thereto, and will never away till such time it be whole.

Another. Take a Thistle called St. *Ma* Thistle, stampe it and strain it, and take there two spoonfuls, and put to this three spoonfu of Creame, mixe them together, and annoy the Patient therewith.

To kill a Tetter or Ring-worme.

TAke the root of a red Dock, the roote very red, and slice it, and lay it in Vinege Nig

ight, and after lay it upon the Tetter, and
e it with a cloth hard, and it will kill the
tter. Approved.

For a winde or a Collicke in the belly.

TAke a Rose Cake and toast it at the fire,
with Vineger throwen upon it, and lay it
hot to your belly as you may suffer it.
Another. Take Mustard, Figges and Vine-
, stamped together, and lay it to the belly of
diseased, cold, in manner of a Plaister, and
hall helpe.

Against the Shingles.

ANnoynt the Shingles with the juyce of
Mynts, and it will heale them.

*o heale a wound in ten dayes, as by proofs
hath beene seene.*

Tampe Camphere with Barrowes greace,
and put it into the wound, and it will
le it. Approved.

For ache in the Backe.

Ake Egremont and Mugwort, both leaves
and Rootes, and stampe them very small,
then

then mingle them well with old Deeres Suet, then besmeere or annoynt the grieved place therewith very warme, and after rowl it up hard.

To heale in foure dayes the scalding with water, or any other liquor, without Plaister or Oyntment.

TAke an Onyon and cut him overth-wart and wring out the juyce upon the scalded place doing so every day twise, it will heale quickly. *Probatum est.*

To heale the Itch.

TAke of *Lapacinum Acutum*, or of Sorel and boyle it in water, and wash therewith the diseased person : or else take the rootes of Lawrell, and being well brayed with Salt and bread, annoynt therewith the body. The like effect is done with the decoction of Egrimony and Sage, made with Raine water, and washing therewith the sicke person.

To heale Sores or Tetters.

TAke of Waxe of *Ganabrinum*, in powder, and of Oyle of Roses, as much as shall sufficie

fficient? Make thereof an Oyntment. Or
se bray Cockle and Brimstone, and mixe
em with Vineger, and make an Oyntment.

For the hardnesse of Hearing.

'Ake an Onyon and coare it, and fill it with
the Oyles of Rew and bitter Almonds, then
t it soft, and drop thereof into the contrary
re, lying still after one houre keeping your
se warme, it will both purge the Head and
icken the Hearing.

An easie Remedy for the Tooth-ache.

'Ake a slice of the Root Acorus, of some
called in English Gladen, of other Ga-
ga, which groweth in waters and marishes,
s must be laid green upon the Tooth. Or a
ce of the greene roote of Tormentill doth it
ewise.

For the swelling in the Throat.

'Ake white Frankensence, and cast a piece
of it upon hot coales, then put a Funnell
er it, and let the smoake thereof goe into
: Throate : that helpeth, and is oft times
perimented and proved.

To

To cause a Womans speedy deliverance.

TAke whites of Egges and Castle sope, a
make Pills, adding to every pill one dr
of the oyle of Savin; and in time of need g
her five Pilles of it.

To make a womans Milke increase.

TAke Fonnell-seed, and seethe it in Barl
water, and give the woman of it to drink
and her milke will increase abundantly.

For the Rickets and weakenesse of the limbes in Children.

TAke a little quantity of the best Engli
Honey mix it with Beere, and let them u
no other drinke till they recover their streng
This hath bin tryed and approved.

To fasten the Gums or loose Teeth.

TAke a little Myrrhe, temper it with Wi
and Oyle, and wash your mouth therewi
and you shall see a rare experience; Myrr
also killeth the Wormes in a mans body, a
chew it in the mouth, makes the breath swe

F

For one that cannot hold his Water.

TAke the clawes of a Goates feet, burne them to powder, and take a ſpoonfull of it Pottage or broath, wherein a little Knotaſſe and Hypoquiſtidos may bee put, and ke of it twice a day.

For the Dropſie made for the Queene, by D. D. Adryan.

TAke Polipodium, Spikenard, Calamus odoratus, Marjerum, Galingall, Selwall, ʒ. vj.d.weight, Anniſeeds, Saxafrage, Plane, vij. d. weight, Cynamon, xij. d. weight, enie ſo much as of all the reſt, put them into ɔagge hanging in two gallons of Ale, cover with new Yeſt every fourth day, and drink other drinke for a weeke, and be whole.

For the ſtinging of Waſpes and Bees.

Ake Mallowes and rub them on the place where it is ſtung, or elſe take Flyes ſtamped th a little durt.

For the falling downe of the Tuell.

t over the fumes of Ginger and Frankenſence.

For

For the ſwelling of the Legges.

TAke the Juyce of Walwort, of Waxe, Vineger, and of Barley Meale, of each like quantity : Boyle it, and make a Plaiſte and bind it upon the ſore.

For the Canker in the mouth.

TAke halfe a pinte of Ale, and a ſprig Roſemary, and ſeeth them together, a skim your Ale. And then put in a piece Allom as much as a Nut, and a ſpoonefull Honey, and two ſpoonefuls of Honey ſuc water, and waſh the mouth with it.

To make the Face faire and the Breath ſwe

TAke the Flowers of Roſe-mary, and bo them in white Wine, then waſh your f with it, and uſe it for to drinke, and ſo ſh you make your Face faire, and your bre ſweet.

A Remedy for a red face or a red noſe.

TAke Litarge of Silver, and Brimſtone each like much, and ſeeth them in R wa

water, and Vineger, and then with a linnen cloath wet in the said Vineger, lay it to the sore.

A Remedy to qualifie the Coppered Face.

MAke a Bath with the flowers of Cammomell, Violets, Roses, and Flowers of water Lillies, then annoynt the place with *Unguentum Album, Champherarius*, and mixe that oyntment with a little yellow Brimstone, and Quicksilver killed with fasting spittle, and annoynt the Face withall.

A speciall good dyet for all fiery Faces.

ABstaine from all salt things, spiced, fryed meates, and rosted meates: also from drinking of Wine, for it is very evill: also Onyons, Mustard, and Garlicke are very naught: in steed of which, you must take Purslaine, Sorrell, Lettice, Hops of Borrage, with Succory or endive in Pottage, or otherwise: Also it is necessary to be laxative, and to sleeping to lay your head high.

An easie Remedy to make the Teeth white.

TAke Vinger of Squiles, and dip a little piece of Cloth in it; and rub the Teeth or

Gummes withall: the ſaid Vineger faſtneth the Gummes, comforteth the rootes of the Teeth, and maketh a ſweet breathe.

To take away the ſtinking of the mouth.

YEe muſt waſh your mouth with Water and Vineger, and chew Maſticke a good while, and then waſh thy mouth with the decoction of Annis-ſeeds, Mints, and Cloves ſodden in Wine. If the ſtincking of thy mouth commeth of a rotten tooth the beſt is to have it drawne out.

A Remedy for ſore Eyes.

TAke the Juyce of Fennell, and drop there of into the Eyes, Evening and Morning and it ſhall heale the griefe and paine.

A proved Medicine for the bleeding at the Noſe, called the Ladie Maries *Medicine.*

TAke the ſhell of an Egge, the meate being very cleane out, and put it into the fire ti it be burnt very blacke and ready to break then take it out, and make thereof fine Pow der, whereof yee ſhall blow through a Qui

pa

part thereof into the Nose that bleedeth, and it shall stanch.

Against a stinking Breath.

MElt Hony, Salt, and Rye flower well together, and therewith rub the Gums twice or thrice, then wash it with faire water, and it will helpe thee.

For an evill breath.

SEeth two ounces of Commin in fine Powder, in a pottle of white Wine, unto a quart: Then keepe it, using to drinke a little thereof warme at Night, the space of fifteene dayes, and it will helpe.

For the Head-ache, and clensing of the same.

CHew Pellitory of *Spaine* in thy mouth, it will cleanse the Head, and also take away the Ache or paine.

To heale a swolne Face, that is hurt by reason of some strange Scorching.

TAke the Juyce of *Barba Jovis*, (in English Singreene) and rub your face with it twice

or thrice a day. You may doe the like with the Juyce of Purſlaine: but if your Face were too much marred or hurt, take forty or fifty yolkes of Egges, and put them in a frying Pan upon a great fire, and get ſome Oyle out of them, wherewith you ſhall annoynt your Face.

To make an aking Tooth fall out of himſelfe

TAke wheate flower, and mixe it with the milke of the hearb called in Latine *Herba Lactaria*, in French *Tintemaille*, or *Herbe Alerte* in Engliſh *Spurge*, that hath milke in it: in Greeke, *Tithimales*, which is an Hearb well enough knowne, and thereof make as it were a paſte or dow, with the which you ſhall fill the hole of the Tooth, and leave it in a certaine time, and the tooth will fall out of it ſelfe. And if you waſh your mouth every moneth once with Wine wherein the roote of the ſaid hearbe hath beene ſodden, you ſhall never have paine in your Teeth. Alſo the decoction or powder of the flowers of the Pomegranate Tree, being put in your mouth and betweene your Gums faſteneth Teeth.

To kill Lice and Nits in the Head.

TAke the powder or scraping of Harts horne, and make the Patient to drinke it, and there will no Lice nor Nits breed in his head, but if you will straw the said powder upon his head all the Lice and Nits will dye.

To remedy or to helpe Blood-shotten eyes comming by any Rheume, Fluxion, or such other like cause.

TAke the tops or ends of Worme-wood, which is an hearb well enough knowne, and stampe it, mixing it with the white of an Egge and Rose-water, and make thereof as it were a Plaister, and spred it upon a linnen cloth, which you may lay upon the eye where the blood is, or else upon both, and doe this at night when you goe to bed, and the next morning take it off, and you shall see that this Plaister shall have drawne to it selfe all the cloud, and all the redneſſe that was in your Eyes, and so you shall be quit of it.

For the Tooth-ache.

TAke the Rootes and Leaves of Chickweede, and boyle them in water, with the which you shall wash your mouth well, and hold it in your mouth a certaine space, and it will take away your paine.

To take away the Tooth-ache.

TAke Hyſope, and make thereof a decoction with Vineger, and it being hot, waſh your mouth withall, and the paine of the Teeth ſhall goe away. The Hyſope alſo being ſtampt and incorporated with Honey, and a little *Nitrina*, killeth the Wormes in a mans body.

Againſt the Crampe.

TAke and beat Brimſtone and Verſine together, and ſo binde it to your Arme, or other place grieved, and it ſhall helpe it, for having the paine againe.

A Medicine to purge the Head.

TAke Maſticke, Peritory of Spaine, tan Creſſis Seede, Cockle-ſeede, Staviſacre, bo the kindes of neeſing powder, white a blacke, Ginger, Sinamond, of each halfe dram in fine powder, and mixed together, a put it in a little bagge of fine linnen cloth, a let the Patient hold one of theſe bagges in mouth a good ſpace, but theſe bagges m firſt lye in Fuſe a pretty while in Vineger, a it will draw out Rheumes from the he

wond

vonderfully, and when he hath done, he muſt vaſh his mouth well with Wine or Ale,

A Medicine for a ſcald Head.

TAke Dayſie Rootes, and Ale, and ſtampe them with as much May-butter as needs, nd annoynt the ſore head therewith.

For the Head-Ache.

TAke a good handfull of Red-Roſe leaves dryed, and a good quantity of Cummin roſſely bruiſed, and a good handfull of Camomill groſſely ſhred, and a quantity of rowne leavened Bread: then mixe them, nd put it into a Linnen cloth, then quilt it, nd ſet it into a hot Diſh, upon a Chafingdiſh, nd ſprinckle the bagge with Roſe-water and Vineger, and turne it in the diſh till it be as hot s may be ſuffered, to be laid to the noddle of he Necke: and ſet it be cold, and ſo uſe nother, and keepe his head ſo hot as he may weate.

For paine of the Head.

TAke Marjorom and preſſe out the Juyce of it, and let the Patient, take of it in his Noſe.

For deafeneſſe in the Eares.

TAke the Juyce of Coleworts, and mixe it with warme water, and droppe it into thine Eares, and it will helpe.

To make Honey of Roſes, called Mel Roſarum.

TAke foure pound foure ounces of Honey clarified, and two pound of the Juyce of Red Roſes: and let them boyle together till it be like a Sirrope.

Another making thereof.

TAke a pottle and halfe a pinte of Honey well clarified, with a pottle of white or red Wine, two pound of Red-Roſe leaves: Boyle the Roſe Leaves and Wine till halfe be waſted, and then put in your Hony: and let it boyle till it bee ſomewhat thicke, and in colour like a Syrrope.

For the Pockes.

TAke the Juyce of Peny-Roiall, and young Tanſie, and give the ſicke party to drinke.

A true Medicine for the Jaundies.

TAke a handfull of Chery Leaves, ſeeth them in a pinte of Milke, and let them boyl well

ell : Then ſtraine it, and drinke a good aught thereof to Bedwards, and in the morng faſting, and the Jandies ſhall avoyd from u by ſiege : or elſe drinke in the morning is following. Take the wood of Bayberries, ll the upper ſhell with the leaves from it, d take the ſecond ſhell that is yellow, put ereof as much as a Walnut into a cloth, and th it with a pinte of water, let it be well yled, and let it coole, and then driuke it, is hath beene experimented.

For the Liver that is corrupted and waſted.

TAke a good quantity of Liverwort and bruiſe it a little, and then ſeethe it in good rong Wort, with a quantity of Ruberb, and e this medicine, and thou ſhalt be whole.

For heate in the Liver.

TAke the Juyce of ſower Apples, and ſweet Apples, of each a pound or more, as much you thinke beſt, and two pounds of Sugar, ingle theſe things together, and let them oyle on a ſimple fire till it be thicke as a yrrope, and vſe this courſe every day faſting, ith luke-warme water.

Remedy

Remedies for the Collicke.

TAke Parcely, Water-cresses, Pellitory of the Wall, unset Time, of each a handfull, a dish of sweet Butter, let the Herbes be cleane washed, and seethe them in a quart of running water, let your water bee taken up against the streame, and let them seethe till you make a Plaister thereof, then temper them togethe with a handfull of Wheat branne, and let th plaister bee layd to the Patients belly beneat the Navill, and let him put in his pottage som Pellatory of the wall; and when the Patien makes water straine it thorow a faire cloath and thereby ye shall know and perceive, whe ther it doth him good or not, and let him us this three or foure times together.

Another for the same.

TAke a quantity of Broome-seed, Grouncel seed, Parcely-seed, Alexander-seed, Ashen key-seed, Lepthorne-seed or Berries, Phillipen dula dryed, Saxifrage dryed, Mouseare dryed Growobicke dryed, mixe all these together i your drinke, and drinke it Morning and Eve ning, fasting.

Another. Take Civet and rub your Navi therewith, and champe Rosemary in you mouth, and it easeth the Collick incontinently

A me

A most excellent Medicine for the Collicke and Stone, with other vertues.

TAke Pimpernell, Mustard, Crowfoot, Gauriophe, Mastick, and bruise them all well together, and then mingle them with the blood of a Goat, and put thereto good Vineger or a little Alligre, and let them stand certaine dayes after your discretion, and put them into a Stillatory and distill a water thereof; this water is good for the Stone, or gravell, whether that it be red or white, plaine or sharpe, or if it be hardened; If the Patient doe drinke thereof every day fasting, the Stone will breake and goe away like sand.

Also, if Scald heads bee washed therewith, it will heale them, and there shall grow new haire; and if the Scabs be washt therewith, of what nature soever it bee, hee shall be whole with three dayes or nine at the furthest.

Also, this Water drunke fasting, makes a man to have a good colour, and good blood.

Also, this water drunke with Castorie twice in one day, destroyeth all Palsies, which is not dead in the sinewes and members before, for it comforteth the sinewes principally. This water is very much approved.

For

For the Collicke and Stone.

TAke halfe a pint of white Wine, and a good quantity of white Sope, ſcrape it, and put it into the wine, and make it luke warme, and then drinke it once, twice, or thrice, or as often as the Patient needs.

A Powder for the Collicke and Stone.

TAke Parcely-ſeed, Saxifrage, Aliſander, and Coriander-ſeeds, the kernels of Cherry-ſtones, Smallage-ſeed, Lovage, the rootes of Phillipendula, of each a dram, Bay-berries, and Ivie-berries, of each a dram; put to all theſe as much Ginger as they all weigh, and adde thereto halfe an ounce of Commin; this powder is to be taken in Ale, halfe a dram at once, thrice a day.

A ſpeciall Remedy for the Stone.

TAke the ſtones of Medlers, lay them upon a hot Tyle-ſtone, and after that you have rubbed and dryed them in a faire linnen cloth then being thorowly dryed, beat them into a powder, and put to it a quantity of Time and Parcely, and place it upon the fire with Beer and Butter, and throw in halfe a ſpoonefull o

th

ne ſaid powder; and hereof you muſt drinke good draught faſting in the morning, and ate nor drinke nothing elſe for the ſpace of hree houres after.

Another. Take a quantity of Anniſeeds, ycorice, Fennell-roots, and Parcely-rootes, ayſins, and Currans, and let all theſe be boyd in Whey, from a pottle to a quart, and ſo rained and drinke it.

A Powder for the Stone.

Ake the Seed of Gromell, Broome, Saxifrage, Aliſander, Parcely, and Fennell, of l theſe ſeeds a like quantity, beat them very ell together, and ſo drinke halfe a ſpoonfull that Powder, or a ſpoonfull at a time in a aught of good Ale, making it luke warme any wiſe, before you drinke it.

To make the Stone ſlip downe the narrow paſſages betweene the Kidney and the Bladder.

TAke a great handfull of Pellitory of the wall, and the like quantity of Mallowes, oyle them in a frying-pan with a good quanty of freſh Butter, ſo that they be not parch-l nor dry. And when you ſee by the frying at ſome good part of the vertue of the herbes

is

is gone into the butter, take the hearbes so fry
ed somewhat fat with the butter, and lay it th
length of halfe a yard or more betweene th
fold of a Napkin, and in bredth about 6, or
Inches, then clap the fattie side of the napk
all along from the back-bone to your flan
above the hippe, especially on that side wh
the paine is, as hot as may be suffered, wher
is cold apply a fresh one, and in three or fou
times doing, the passage will bee inlarg
whereby the Stone will slip downe, and
paine cease.

A Posset drinke against the Stone.

TAke Pellitory of the wall, three crop
Lavender Cotton, three Parcely roots,
one Fennell-root, the pithes taken out,
they scraped and washed, stampe the hear
and rootes together, then put thereto one pi
of Rhenish or white Wine, straine the w
from the herbes, and with a pint of new M
make a posset thereof, drinke freely of it M
ning and evening first and last, at the new
full of the Moone, and walke well upon it.

Also, take the hearbe Hartshorne boyle
white Wine, and drunke in the morning fas
is good against the Stone and strangurie.

To make haire grow.

TAke and ſeeth Mallowes rootes and all, and waſh the place where Haire lacketh, d it ſhall grow.

For to take away Haire.

Ake Horſleeches and burne them to pow- der, and mingle it with Eyſell, and touch : place where the Haire groweth, and it ſhall ow no more there. Approved.

To make a barren woman beare Children.

Ake of theſe little Sea fiſhes called in Latine *Pollipodes*, and roſte them upon the coales th Oyle, and let the woman eate of them, d it ſhall profit and helpe very much, having he meane time the company of a man.

To make a woman have a quicke Birth.

Ake leaves of *Dictarij*, and ſtampe them, or elſe make powder of them, and give the man that laboureth drinke of it with a le water, and ſhe ſhall be delivered incon- ent without any great paine or griefe.

For

For all manner of Lameneſſe or ſwellings.

TAke a handfull of Time, a handfull o
Lavender cotten, and a handfull of run
ning Strawberies that be like to a ſtring, and ſ
cut them ſmall, then beate them in a Morte
with foure or five young Swallowes take
out of the neſt very fligge and quicke, be
them together untill ye ſee never a feather
them whole : that done, take a penny-wor
of May butter clarified, and mingle it in t
Morter with Hearbes, and ſo let it ſtand fou
and twenty houres before they ſeeth : wh
you have ſodden it, uſe it as before you a
taught, as well in preſerving of it, as in uſi
of it.

For to ſtay the Laxe or Fluxe.

TAke Plantane, otherwiſe called Weybre
leaves and rootes, and waſh them in fa
water, and then ſtampe them, and take a go
quantity of the Juyce and put it to old A
and make a Poſſet therewith, and after ta
the ale Poſſet, and clarifie it upon the f
perfectly, and then let the Patient drink
blood warme, in the morning and eveni
without taking of other drinke the ſpace
two houres either before or after.

For the sweating Sickneſſe.

YEe muſt take a good ſpoonfull of Treacle three ſpoonfuls of Vineger, five ſpoonfuls of water, and two ſpoonfuls of the juyce of Sinckfoyle, ſwing them together, and drinke them luke warme.

For him that piſſeth Blood.

TAke a good quantity of Rew, otherwiſe called hearbe Grace, and dry it ſo that you may beate it to powder, and then take the powder and and drinke it with Ale: and it will change the Urine.

For the Canker in the Mouth.

TAke white Wine, and a penny-worth of Ginger in powder, and let them ſeeth a palme together, and waſh the ſore place with a feather, and drinke not in one houre after, and yee ſhall have helpe in ſeven dayes or warrantiſe.

A powder for the ſame.

TAke Sage, Pimpernell of each a like and quantity, and halfe ſo much Parcely, as of them both, ſhred them, and ſtampe them ſmall, and put thereto a little burnt Allome, and then bake it up drie it, and beate it to powder, and keepe it, for it never failed.

T To

To know the Feſter and Canker.

HEere you may learne whereof, and of what manner the Feſter commeth, and alſo the Canker, it commeth of a ſore that was ill healed, and breaketh out againe, and if it bee in the fleſh, there doth come out water, if it be in the ſinewes, there commeth out browne lie: and if it be in the bone, there commeth out as it were thicke blood. A Feſter hath a narrow hole without and within, and a Feſter is ſeldome ſeene, but it hath more holes then one, and the Canker hath alwayes but one hole.

For a Canker in the body.

TAke the rootes of Dragons and cut them in ſmall pieces, and lay them to dry, and make powder thereof, and take a penny weight of that powder, and put it in water all Night, and on the morrow powre out that water, and put thereto white-wine and then ſeeth it well, and let the Patient drinke thereof warme, and in three dayes he ſhall be whole.

For a Canker in a womans Pappes.

TAke the Dung of a white Gooſe, and the juyce of Salendine, and bray them together and lay them to the ſore, and it will kill the Canker, and heale the Pappe.

A good powder for the Canker.

TAke Copperas, and Roch Saunders, and Verdigreace, and Sal-armoniac, and beate them to powder in a braſen Morter, of each a like quantity by weight, and put the powder in a veſſell, and ſeethe it on a charcole fire till it glowe, and then take it downe, and let it coole and after make powder thereof, and that powder ſhall deſtroy the Canker, on warrantiſe.

To kill the Canker or Marmole.

TAke a pecke of the aſhes made of Aſhen-wood, and aſhes of Oate ſtraw, and put hot water on them and make a gallon of Lye, and put thereto two handfuls of Barke-duſt, and let it ſtand a day and a night, and then ſtraine it thorow a canvaſſe; then take the ſame duſt and put it in againe, and put thereto as much Allome, and halfe as much of Madder crops, and put them in a pot and let them boyle almoſt to halfe, and ever ſtirre it that it grow not to the bottome, nor run over, and after clenſe it through a cloth, and let it coole, and when it is cold, take a quantity thereof and wet a linnen cloth therein and lay it to the ſore place.

For the Canker in the Mouth.

TAke ſeaven ſpooneſuls of Honey, and clarifie it in a pewter diſh, then put to it one pint of white Wine Vineger and roch Allome, the quantity of a Hazell nut, and a ſpoonefull of Bay-ſalt, and let all theſe boyle together a quarter of an houre, and then take of dryed Roſe leaves and Sage a handfull, letting them ſeethe together for the ſpace of a quarter of an houre, and let the Patient waſh his mouth therewith, and lay the leaves to the ſore, and if the liquor bee too thicke to waſh your mouth with, then take running water and white wine Vineger, and a ſpoonfull of Honey, and boyle them well as before, and then uſe it.

Another. Take Hearbe Grace, Lavender-Cotton, Sage, Honey-ſuckle leaves, of each a like quantity, waſh them and ſtampe them with a little roch Allome, and a little Engliſh Honey, and put them into a faire Diſh, and when yee dreſſe a ſore mouth therewith, take as much as yee thinke will ſerve, and take a few Sage leaves and waſh thy mouth, and lay it to thy Gums, and if yee put thereto a little Pepper and Bay-ſalt, it will be the better.

Another. Take Plantane, Bittony, Egrimony,

mony, Violets, and Woodbine, boyling them in Wine or water, with Hyſop, Piony, Pimpernell, and greene Walnuts, and therewith waſh foure times in a day, and hold it in your mouth pritty hot, and therewith waſh it.

To make a red Water to kill the Canker.

TAke three handfuls of Rew, bray it in a Morter, and put thereto a quart of Vineger, and Madder one ounce, and take halfe a penny-worth of Allome, and beate it to powder and put thereto, and let it ſo reſt nine dayes or more, and then take them out, and ſo ſtraine them through a cloth into a cleane glaſſe, and ſtop the veſſell cloſe, and keepe it.

To take away the Canker.

TAke Martlemaſſe Beefe that hangeth in the Roofe, and burne it to powder, and put the powder into the Sore, and it will kill the Canker.

A powder for the Canker.

TAke one quarter of a pound of Roch Allome, aud burne it in an earthen veſſell that there come no aſhes thereto: then take

Argo, one halfe ounce, and one quarter of an ounce of Bolearmoniacke, and make all these in fine powder alone, and then mixe them altogether, and put them into a Bladder, and keepe it close : and when yee will minister it, wash well the sore with the water, and then lay on the Powder, and so dresse it once in the day, and it shall helpe him.

A good Medicine for the Canker and Sores.

TAke a pottle of cleane running water, or white wine, Sage, Rosemary, and Sinkfoyle, of each a handfull, Allome one ounce, boyle all together till halfe a quarter be consumed, and if it be for the Canker put in a little white Coperas and Camphere.

For a Canker old or new, or Marmole.

TAke Smalledge, Wormewood, greene Walnuts, Lillies, Broome Croppes, white Hazell, red Nettle, Sage, Selfe-heale, Pimpernell, the roote of Floure-de-luce, Planten, ground Ivie, Wall-woort, Mouse-eare, Celondine, Mintes, Bittony, Egrimony Violets, Charvell, Colwortes, and Avence, stampe all these together and fry them in Barrowes grease, Sheepes tallow, and Honey, and make thereof an

an oyntment with Turpentine, Waxe, Rozen, Pitch, Gum Frankenſence, burnt Allome, and powder of Tanners barke and ſo uſe it.

For the Canker.

TAke the powder of Saven, Honey, and Creame, and white Wine, and mixe them altogether, and melt them over the fire, and when it is hot, with a linnen cloath waſh therewith thy mouth, and when the Sore is well waſhed, put thereof into the griefe, with Lint, as hot as may be ſuffered two times a day, and bee whole.

For a Canker in a mans body, and to ſave the man.

TAke the rootes of Dragons, and cut them, and dry them in gobbets, and make powder of them, and take a 9.d. weight of that powder, and ſeeth it in white Wine, and let the ſicke drink thereof warme faſting, and in three dayes he ſhall be whole.

For the Head-ache.

TAke Hemlockes, and ſeeth them, till they be as thicke as Pappe, and lay them where

the paine is : Let them lye all Night, and on the morrow lay another of the same heat, and doe so three or foure times, and it is done.

Another, Also take and make Lye of Verven, or Bytton, or Wormewood, and therewith wash thy Head thrice a weeke, and it shall doe the much good, and take away the Ache.

For the Head-ache, and Tooth-ache.

TAke the Hearbe called *Bursa Pastoris*, and bruise it and lay it to the hart of thy Foote, and it helpeth both the Head-ache, and the Tooth-ache.

A Drinke for the Head-ache.

TAke Bitton, Verven, Selondine, Waybroad, Rewe, Wall-woort and Sage, and a quantity of Pepper, and Hony, and seeth them all together in water, and straine it through a cloath, and drinke it Fasting.

Another. Stampe Bittony, and lay it on thy Head under thy Cap or bind it last to thy head.

For the Head-ache.

TAke Sage, Bittony, and Rewe, with Wormewood, seeth these in faire water, then put out

ut the ſame water into a veſſell, and beat
e ſame Heatbs in a Morter very ſmall, and
en take of them and of the liquor, and temper
em with Wheat Branne, and with the reſt
the liquor waſh thy head, and then lay a
aiſter thereof upon the Mould, and let it
e there a day and a night, and do ſo three or
ure times. Alſo, ye may take rootes and
aves of Primroſes, freſh Butter, and Tarre
oyled together is very good.

Another. Take Avence, Pigeons dung, and
Wheate flower, one ounce, and temper them
ith the white of an Egge, and bind to thy
ieſe.

Another. Take Bittonie, and Camomill, a
ndfull, and ſeeth it in a pottle of Wine to a
uart, and waſh thy head with the liquor, and
it be the Megrim, it ſhall helpe the.

Another. Take Frankenſence, Doves dung
id flower of Wheat, one ounce, and temper
em together with the white of an Egge, and
y a Plaiſter thereof where the grieſe is.

Another. Take the white of an Egge and
eate it well, and take away the froth, and put
ereto Roſe-water, and the powder of Ala-
aſter: then take Flaxe and wet therein, and
y it to the Temples, and when it is dry, wet
againe: uſe it thus three or foure times.

For

For the Head-ache.

TAke, Verven, Bittony, Worme-wood seeth them well, and wash the Patient head, and after that make a Plaister, and lay on the upper part of thy Head on this manner take the same Hearbes beforesaid when they are sodden, and wring out the Juyce of them then take the Hearbes and stampe them in a Morter, and temper them with the water they were sodden in, and put thereto Wheat branne to cover the Juyce of the hearbes that it goe not out, then take a garland of Linnen cloth, that will goe about thy head, and bind the Plaister in it, as hot as the Patient may abide it, and then put on a cap over that.

Another. If the paine come of hot humours, take a quantity of Houseleeke, and distill it as much as you please, and with the same water wash thy Temples, and thy Forehead and then dip a linnen cloth therein, and lay it on thy Fore-head, or thy temples.

Another. Take Margerom, and greene Ivy leaves, Bittony, and Verven, of every one two handfuls, cut them small, and beate them in a Morter and seeth it in two penny-worth of fresh Butter, and stirre it till it waxe very greene

eene, and ſo let it ſtand nine dayes in an rthen pot; then ſeeth it againe, and ſtirre it ell and ſtraine it, and keepe it in a faire ſſell, and when you need warme a little ereof in a Sawcer, and annoynt your Tem-es therewith.

Another. Take a quart of white Wine, d Horehound, two handfuls, and Camomill e handfull, and boyle them together, and rewith waſh thy Head: then take Wheate-an, and put to the hearbes, and boyle it, and ake a Plaiſter and lay it to thy head.

Another. Take the Juyce of Selondine, d good Vineger, mingled and made hot, and ith a ſponge or a linnen cloth lay it to thy re-head, it quencheth great heate, and purg-h it that it will come no more.

Another. Take the Juyce of Pimpernell, d put thereto May-butter, and frye them gether with a ſoft fire, and keepe it, and there-ith annoynt thy Head and Temples.

To cleanſe the Head.

TAke Alloes one ounce, Myrrhe halfe an ounce, Garlicke foure drams, Saffron in owder, halfe a penny worth, and mingle them gether in fine powder: then take the Juyce of

of Coleworts, and put them to your powder, and make it as thicke as pappe, and somewhat more stiffer, and make Pills thereof, as bigge as small Pease, and when you goe to Bed, take foure of them, and roll them in fine powder of Lycorice, and put them into your mouth, and swallow them downe.

For the Head-ache comming of the stomacke.

TAke Fumitory, Camomill, and Roses, and seethe them in white Wine, and make a Plaister, and lay it hot to the stomack.

For Ache in the hinder part of the Head.

STampe Sage with the white of an Egge and temper it with Vineger, and lay it thereto.

A principall Medicine for the Head.

TAke Commin a quantity, and lay in Vineger one night, and on the morrow put out all the Vineger, saving a little to keepe moyst, and fry it in a pan, and bind it in a linnen cloth about thy head, and by the grace of God, yee shall be whole.

F.

For a man that is diſeaſed in the Liver and Spleene.

TAke Barrowes greace, and aſhes made of Aſhen wood one pound, and running water Gallon, and ſeethe them till they bee halfe aſted, then ſtraine them thorow a cloth into veſſell, and let it ſtand ſo all night, and then the morrow ſcum off the greace and caſt away the water, and melt the greace, and ſtirre oft and put it into Boxes, and when ye have ed annoint the Spleene therewith.

A Drinke to be uſed after this Oyntment.

TAke the roots of young Aſhen plants clean waſhed one handfull, and Wormewood as uch, ſeeth them in Wine from a gallon to a ottle, and let the Patient drinke thereof in the orning cold, and Evening hot.

A Plaiſter for the Spleene.

TAke dry Lillies, March Mallow rootes, and Alexander ſeed, of each an ounce, of e barke of an Elme tree, the barke of an Aſh, d Broome ſeed, of each two ounces; all eſe being beaten to powder, let them be ſodden in ſtrong Vineger, and ſo let them ſeethe ll they be ſodden dry; then put thereto the powder

powder of Commin one dram, powder of the barke of Capers one ounce, powder of Rev three drams, then afterward put thereto Gun Armoniacke one ounce or thre drams, dissolve in Vineger, then with Waxe, and Turpentin as much as shall suffice, make thereof a Plaister for the Spleene.

Another. Take the tops of Acornes, Ros leaves, Coriander seed, and Commin seed pre pared, of each one ounce, *Strado Arabiæ, Ga langa* of each two ounces, Salinter, I. Saltpee ter one ounce terrified, mixe them and pu them in a bagge, quilted, or basted, quadrant wise, and lay it to the place grieved.

Another. Take Camomill flowers, whe bran, and a pint of white Wine, boyle ther all together and put them in a bag, then tak oyles of Violets, of Linseed, and of Lillies, c each a penniworth, annoynt therewith, an put your bagge hot thereto.

A Drinke for the Spleene.

TAke the juyce of Licorice one ounce, Fen nell-seed, Anniseed, and Juniper of each a ounce, pound them all in a Morter togethe and so drinke it in your drinke.

Another. Take three spoonfuls of the juyc

Ivie leaves in white Wine, or elſe of the
iyce of Egrimony, and drinke of it three or
ure mornings faſting, and it will helpe you.

To diſſolve the hardneſſe of the Spleene.

Ammoniacum diſſolved in very ſharpe Vi-
neger, and ſpred upon leather Plaiſter-
ſe, and applyed to the Spleene will mollifie
e hardneſſe thereof, and it may lye thereto
ven weekes and never be removed.

Soveraigne Medicine for the Spleene, and to cleanſe the body.

Ake Harts-tongue, wilde Hoppes, Lettice,
and Borage, with the flowers of Fumitory,
d Parcely rootes, ſeethe all theſe in Whay,
d clarifie it with whites of Egges, ſtraine it,
d drinke it firſt in the morning and laſt at
ght during the ſpace of a Moneth, and by
ods helpe, it will cure your Spleene, and
enſe your blood, and comfort you many
ayes for your health.

For Ache in the Backe.

TAke a great Onyon or two, and roaſt
them in the embers, then ſtampe them and
ſtrain

straine them out of the Juyce, and mix it with as much Malmesie as Juyce, and drinke thereof blood warme, first and last. *Probatum.*

To stay the Backe, and helpe him that consumeth.

TAke the rootes of Parcely, Fennell, Camphere, and of Borage, Planten, *Bursa Pastoris*, and Knotgrasse, and make broth with them of young Hennes, Capon, Mutton, Rabbets, and Veale, and put thereto a Date or two, and yee may seethe them in posset Ale made of white Wine.

Another. Take white Archangell, Cumfrey flowers, white Lillies, white Roses, white Holly hockes, Knot-grasse, and Clary, stampe them, and take a pottle of Muskadine, and a pint of Ale, with the pith of an Oxe backe, and three capped Dates, the stones taken out, and beating them in a morter small, then put in some of your Muskadine and grind it with some of your Ale and stirre it, and boyle the rest thereof, take also the yolkes of three new layd Egges, the strings taken out, and beat them well together, and put thereto of Sinamon two penniworth, and of whole Mace one penniworth, and seethe all these to a quaile and so use it.

Another

Another. Take the pith of an Oxe backe and ſcald it, then ſtraine it out of the skin and ſhred Nippe, and beat it in a Morter very ſmall, putting thereto a quart of Milke and ſtraine it, and then ſeethe it with five or ſixe Dates, and a graine of Amber-greece, and the powder of Ginger, and let the Patient uſe it very often. It is proved.

To take away the paine of the Reynes of one that is low brought.

TAke three quarts of white Wine, and boyl therein a red Cocke, and put thereto a handfull, of red Nip, a quantity of Clary, and the rootes of red Fennell, Harts-tongue, a ſticke of Synamon bruiſed, Dates, great and ſmall Raiſins, with a few Prunes, ſeeth all theſe together, till the ſtrength of the Cocke be in the broath, and put therein one ounce of *Manus Chriſti*, and uſe this Morning and Evening luke warme.

For Ache in the Backe and Legges.

TAke the marrow of an Oxe, and oyle Olive three ſpoonefuls, and the yolkes of Egges, and Butter, Pepper one ounce, then take the

milke of a woman, and mingle it together, and anoynt the ſicke therewith.

For the Bladder and the Reynes.

TAke the ſeedes of Planten beaten in a Morter, and ſeeth them in Wine, and drinke thereof alone.

A Plaiſter for the Reynes.

TAke Callamint, Camomill, Wormewood, Peritory, Holyhockes, and bray them in a Morter with Oyle, Butter, or Deere and Sheeps ſuet, and greaſe of a Boare, or Barrow hogge, with a quantity of Commin, and lay it on a Plaiſter both behind and before.

For all Diſeaſes in the Backe.

TAke the rootes of Daiſies, of Planten, of *Burſa paſtoris*, of *Centumodum*, and the Cups of Acorns a handfull, and of Bole-armoniack two ounces, and of Harts-horne burnt, and alſo a Bucke Conie that is fat, and let all theſe be ſodden together in white Wine and water, as much Wine as water, till the Cony be conſumed, from the bones of the fleſh, then take away the fleſh and the bones from the broth and

and so let the broth stand till it come to a jelly, and when you are in your bed, cause your Backe to be therewith annoynted by a Chafingdish of coales, three nights togethet, and lay thereon a warme linnen cloth, and it shall helpe you by Gods grace.

For paine in the bladder, and to make it whole for ever.

TAke three rootes of Smalledge, and wash them faire and cleane, and cut them small, and seethe them in a quart of faire water, till three parts of the water be consumed, then straine it, and take foure drams of the powder of Bittony, and put thereto, and drinke the said water.

Against running of the Reynes.

TAke one pound of Jordaine Almonds, and blanch them, and parch them, and grind them very small and make Almond milke thereof, with a pinte of Rose-water, and a pinte of Planten water, and then seethe it with Suger, and Sinamon, and when it is cold put thereto a dramme of Masticke in fine powder, and use thereof to eate and be whole, *Probatum est.*

A Syrope for the Backe.

TAke the rootes of *Ennila Compana* cleane scraped, and slice them thin, and lay them in faire running water three dayes, and shift them every day, then at three dayes end take them out, and put them in a gallon of faire running water, with a quart of Honey, of Lycorice one ounce, scraped cleane and sliced, and of Annisseeds one ounce, cleane rubbed from the dust, let all these be boyled with a soft fire, and take out the rootes out of the liquour, washing them one by one, and when they be cut lay them on a faire dish, and so let them lye 24. houres, and then take the rootes and weigh them, and for every pound of your rootes, take a pottle of Muskadine, or white Bastard, and put your rootes therein, and put thereto two pound of fine white Suger, two or three whole Maces, boyle all these to a Syrope, with your rootes, and then put it into a Pot, and when you will use it, let the Patient eate of the rootes, and drinke a spoonfull of the Syrope with your rootes, after it, Morning and Evening. *Probatum est.*

Remedies to provoke Menstruum Mulieris.

TAke powder of Peeter, Bittony, Yarrow-seed, in white Wine and drinke it.

Another. Take Mugwort, Selondine, Marigold, Verven, Nippe, of each nine crops three dayes before the change, and three dayes before the full of the Moone.

Another. Take Germander, and the rootes of red Madder, and seethe it in Ale, and give it her to drinke, or else take Radishes, *Et semen pionæ*, red Sanders and Suger, and use it as aforesaid.

Another. Take *Cotula Fetuda*, the which is like Camomill, but it stinketh, and make a fomentation thereof.

Another. Take the Juyce of Mercury, and Honey, and flower of Cockle, as much as will incorporate it, and make thereof little balls, and give her one or two of them, and she shall have *Menstruum*, also it shall after dispose her to conceive, for it hath seldome failed, and is well proved.

Another. Take the blacke seed of Pionie, and bruise them one by one to the number of nine, and picke of the blacke huskes, and in a Morter breake them to powder, eate and drink

the ſaid powder at times afore ſaid, in the ſecond Medicine. *Pro eadem.*

Another. Take the rootes of Gladion, and Arſmart, and ſeethe them in good white Wine, or Vineger, and when they be well ſodden, take them from the fire, and let the woman ſit over it, ſo that the ayre may ſtrike up, and none goe away, for this is proved.

Another. Take Bittonie, Puliall Royall, Centory, of each a handfull, ſeethe them with Wine or water, till the two parts be waſted, and then cleanſe it thorow a cloth and drinke it.

Another. Take Balme, Margerom, Iſope, and Marigolds, a handfull, ſeethe them from a pottle to a quart upon a ſoft fire, and ſo take it and drinke it every morning faſting, and if it be bitter, put thereto Suger, and uſe it.

Remedies to ſtop Menſtruum Mulieris.

TAke the blackeſt holly-hocks that yee can get, and take the flowers thereof, and make them in powder, and drinke them, and waſh the place with the water of Lovage.

Another. Take the water of Oake leaves diſtilled, halfe a pinte of Roſe-water, and Syrrupe of Quinces ſixe ounces, and let her drinke thereof firſt and laſt.

Another.

Another. Take Horſe-dung, and ſeethe it in good Vineger, and put it into little bagges of linnen cloth, and lay the one upon the Reines of the backe, and the other betweene the Navill, and the privie place, as warme as ſhee may ſuffer it, and let her drinke it every Morning and Evening with a little Synamon till ſhee be whole.

Another. Take the rootes of Gladium, and ſeeth them well in Wine, or water, and receive the fume thereof: It never failed.

To ſtop white Menſtruum and red.

TAke the Juyce of Planten, and of *Burſa Paſtoris*, and two whites of Egges well beaten among the Juyce, and put thereto Bole-armoniack one ounce, and of *Terra ſigillata*, one ounce, and a portion of Beane flower, and make it thicke upon the fire, and draw thereof a Plaiſter upon thin cloth, and lay it to her Backe and Navill.

Another for the white

TAke the inner rinde of the Sloe-tree, Sumatch, Baleſtianes, the rinde of the Pomegranate, Planten, Knot-graſſe, the inner rinde

of the red Bryer, and a little French-Bole-armoniack, and boyle all these in red Wine, till halfe be consumed, and let her drinke it fasting, *Et restringet fluxum Menstruum.*

Another. Take the foote and Legge of a Hare, and bake it to powder haire and all, and drinke it, and it restraineth the same.

The vertue of Fearne.

THe Root is good to be drunke, and laid to Plaister-wise, for the Wounds that are made with Reedes; and in like manner, the roote of the Reede drunke, and laid Plaister-wise to the sore, where Fearne sticketh. The Powder is good to be strowed upon moyst Sores, which are hard to be covered with skin, and ill to be healed: the Juyce pressed out of the Fearne roote, laid to with Rose-water, or other cold water, is good for all manner of burning or scalding, perfectly and sure.

To take away heate and inflamation of a Member.

TAke the waters of Planten and Purslaine, of each two ounces, and the water of a little hearbe called Vernicularis, two ounces, Litarge and

nd Ceruſe, in fine powder, of each foure rams, and Camphere three graines : mixe ll theſe together and ſo uſe them.

A Locion for a ſore Mouth.

TAke running water a pinte, Vineger halfe a pinte, Honey foure ounces, Bay leaves ne ounce, Galingale one dram : Let all theſe e decocted to the forme of a Syrope.

A preparative.

TAke Syrope of Violets, Endiffe, and of Femitory, of each two ounces, and of comnon Decoction foure ounces.

To make Vergent milke by D. Yaxley.

TAke Litarge of Leade one pound, with Vineger a pinte, laid in fuſe three dayes, nd then drawne with woollen ſhreds, and ſo eepe it in a Viall by it ſelfe cloſe : then take oure ounces of Conduit-water and one ounce f Allome, and one dram of Camphere : and nelt all over the Fire, and keepe the water by : ſelfe in another Viall, and when you will ſe it put both theſe waters together, of each like quantity, and it will be like milke. It taketh

taketh away the spottes and Freckles in the Face, if it be often applyed thereto.

A comfortable Powder for the Heart.

TAke Synamon, Ginger, of each three ounces, graines of Paradice, long Pepper, of each two drams, Saffron one dram, Suger foure ounces : and so make your Powder.

A Remedy that breaketh the Stone.

TAke a pound of Grommell, a pound of Saxifrage seed, and a pound of Coriander, with a quarter of a pound of Soras, white and red, and grinde all these in a Morter very small, and so keepe it, using to eate thereof in your Pottage every day a spoonefull.

Another. Take Time, Damsons, Beane-Cods, Pellitory of the wall, Saxifrage, a like quantities, and steepe them one night in white Wine, then distill them, and use to drinke thereof.

Another remedy for the Stone, and to cause the voydance of Vrine.

TAke Pellitorie of the Wall, Sothernwood and seeth them in Water or white Wine with

with a quantity of Sheepes Suet, till it bee ender, then put the hearbes and tallow in a innen bag, and lay it warme to the bottome of he belly, uſing this, you ſhall finde remedy.

A proved Medicine to avoid the Vrine that hath beene long ſtopped.

TAke Radiſh rootes, one if it be of bigneſſe and ſtrong, is ſufficient, and ſcrape it very leane, and lay it in white Wine, a night in teepe, then ſtraine the Wine, and give the Paient to drinke, and he ſhall voyd water.

A very good water for the ſtone, proved.

THe water of Strawberries, with the leaves diſtilled, and ſo uſed by draughts, as other drinke.

To breake the Stone.

DRy the ſtones of a Cock a yeare old, and beate them into fine powder, and give the diſeaſed thereof to drinke in white Wine, but if he have the Charward, then give it to drink with good water.

Doctor *Argentines Medicine for the Stone.*

TAke the red barke of an Ivie tree dryed, and beaten into fine powder, and after ſcarſe

fearſe it through a fine Searſe ; alſo take a like quantity of blacke Jeat, beaten and fearſed in like manner, and being mingled together, drinke thereof with Wine or Ale, blood warme, five or ſixe times.

Divers Medicines for the Stone and Stranguliion.

TAke a quart of Milke, and a handfull of Bay leaves, another of Time, of red Sage, and of Parcely, of each a handfull, and a quart of Malmeſey, a little Roſemary, and boyle them all together from a quart to a pinte ; but yet let the Milke and the Herbes be boyled all whole together, from a quart to a pint, before the Malmſey come in, and then uſe it.

Another. Take Reddiſh leaves, and ſeethe them in Ale, and give it the Patient to drinke, and it will cauſe him to make water.

Another. Take red Bramble-berries before they be blacke, and Ivie-berries, and Acornes put them in a Pot and dry them untill they be ready to be beaten to powder ; then take Aliſander ſeed, Parcely ſeed, Gromell ſeed, Coriander ſeed, Broome ſeed, and the ſeed of the Nut-tree, the inner pithe of Aſh-keyes ; take of all theſe a like quantity alſo, and beat them to powder, and mingle them together with Li-

quo

uor of a double quantity; then use to drinke Evening and Morning sodden in posset Ale, ade with white Wine; and put of this pow- r often in your Pottage when you eat them, d so use it continually till you find ease.

Excellent Remedies for the Stone in the Bladder, and to provoke Urine.

TAke life Hony and Rhenish wine, of each a quart, Saxifrage, Phillipendula, and Pel- orie of the wall, of each a handfull, distill these in *Balma Maria*, with a very slow e, keepe it in a cold place in Pewter or ear- n vessels, and drinke thereof the quantity of lfe a pint every morning fasting, and after- rds eate the quantity of a Walnut of life oney, and use to fast and walke an houre af- it.

Another. Take a pint of Milke and put into a pint of wilde Mallow leaves, let them yle together a quarter of an houre, then ke a Posset drinke of Ale or Beere, take off Curds and Mallow leaves, then set your ffet to boyle againe, and put into it a good k of Licorice well bruised, one spoonfull of niseeds, and halfe a spoonfull of Parcely ds well bruised, and so of Suger Candy the

quantity

quantity of a small Walnut, boyle all these to the quantity of half a pint or lesse, then straine it, and at your going to bed drinke it blood-warme, putting into it a quarter of a grated Nutmeg. It is approved.

Another. Take a pottle of Ale and a Flint stone taken from the Chalke and beaten to powder, and a pennyworth of Reddish rootes boyle all these together to a quart, then straine it thrice and drinke thereof Evening and morning.

Another. Take Saxifrage, and Rosemary of each a like quantity, and seethe it in white Wine till all the herbes bee throughly sodden, then straine it and drinke it cold Evening and morning.

Another. Take Gromell, Parcely, Violets and red Nettles, put them into a Morter and bray them; then take the Kernels of Cherry stones and bray them by it selfe, and seethe all together in white Wine, and drinke it Morning and evening.

Another. Take Perstone, unset Leekes, and Damsons, of each a like quantity; boyle them and clarifie them with the whites of Eggs, then take the juyce and drinke it with Wine or Ale, in quantity double so much as the juyce is.

Another

Another. Take a handfull of Bay-berries, and the ſhell of an Egge when the Chicken is new hatcht out of it, and beat them together; then take the powder and put it into Ale or Wine, and give it the Patient to drinke, and by the grace of God it ſhall helpe him.

For the Stone in the Reynes, or Bladder.

MAke a Bath with Parcely, Aliſanders, Pellitory, Fennell, and Saxifrage, and ſet the Patient ſit therein up to the Navill, then ſet them drinke the Powder of theſe ſeeds, and the Herbes, with warme white Wine; for this is a principall practice for this diſeaſe. *Probatum eſt.*

An Injection for the Stone.

TAke a quart of Barley water, and boyle therein a handfull of Mallow leaves, and as much of Violet leaves, till halfe the water be conſumed, then put thereto three ſpoonfuls of *Mel Roſarum*, and let the party take it as a Injection with a Searinge.

For any evill in the Bladder.

TAke Aſhe, Parcely and Fennell, of all alike: put them and temper them with water and drinke

drinke it, and it ſhall helpe thee well to Piſſe, and it ſhall caſt out the Stone, and heate well thy ſtomacke.

A Powder to breake the Stone.

TAke the blood of the heart of a Kid, and of a Foxe the blood of the heart, of both a like quantity : take the bladder of a Boare, and all that is therein, and put this blood thereto, take the juyce of Saxifrage, and juyce of Parcely, of each a like quantity : and put theſe in the Bladder alſo, and hang up the Bladder in the ſmoake over the fire, untill ſuch time it be congealed together as hard as a ſtone, and make powder thereof : and drink it with hote Licour, when thou wilt, firſt and laſt ; and this ſhall breake the ſtone to powder, and make it voyd away.

To eaſe the paine of the Stone.

BEate the ſtones of Medlers into powder and drinke it with ſtild Milke, or with white Wine.

Another. Take Turpentine of Jeane, make it in little balls, and rowle it in fine Suger, and ſwallow it downe whole.

Again

Against the new Ague, by Doctor Langdon.

TAke Sorrell, Sowthistill, Endine, Dandelion, Succorie, croppes of Fennell with Mallowes, with Violet leaves of each one handfull, and seeth them all in a gallon of stale Ale, to a pottle, with skimming, that done, straine out the liquor, and make thereof an Ale posset, and let the Patient drinke thereof as oft as he is a thirst, putting into every draught as much Treacle as the bigneſſe of a Beane and ye shall be healed.

For an Ague. By Doctor *Turner.*

TAke Featherfew, Worme-wood and Sorrell, of each a good great handfull, stampe them and straine them hard, and put thereto as much Suger in weight as the juyce weigheth, and put them in a strong Glasse in a Skillet of warme water, the space of foure and twenty houres before you give it to the Patient, and then give it twice a day two spoonefuls at a time in Ale or Posset-ale.

A very good Drinke for an Ague, if one shake.

TAke a quart of strong Ale, and put therein nine Bay-leaves, and seethe it till it come to a pinte and then take out the Bay-leaves, and put therein one penny-worth of Treacle, a

halfe-penny worth of Pepper, ſtirring it well together, and let it then ſeethe againe one walme, and ſo take it off the fire, and let the Patient drinke it as hote as he can, and be covered as warm as he may abide, the ſpace of ſixe or ſeven houres. *Probatum eſt.*

Another. Take a pinte of Ale and put therein one penny-worth of long Pepper, and foure or five field Dayſie rootes and then ſeeth the ſame well together, and then let the Patient drinke the ſame as hote as he may ſuffer it, and walke till he ſweat if he be able, or elſe layd downe and covered very warme that he may ſweat well. Alſo Burre-leaves, and Bayſalt beaten together and bound about the wriſt of the Patient is good for the ſame.

Another. Take a quart of Red-wine, and a quart of Milke, and ſtill them, and give it to the Patient to drinke, when the Axis come upon him, but the milke muſt be taken as it commeth from the Cow.

For a cold Ague.

TAke a ſpoonefull of Vineger a ſpoonefull of *Aqua Vitæ*, and a little Treacle with long Pepper, and warme this blood-warme, and ſo let the ſick perſon drinke it, when the fit commeth, and let him walke if he be able, if not, laid downe and made to ſweate.

A

A Plaister to take the Ague or any other ache out of a Womans Breſt in the time of her Child-bearing, if it come.

TAke the yolke of an Egge, and a little quantity of Wheate flower, and a quantity of Honey, as much as the yolke of the Egge, and beat theſe together, till it be like a Salve: then make a Plaiſter thereof, and lay it to the Breſt that is grieved, and it will heale it without doubt. *Probatum eſt.*

To kill the Paulſie.

DRinke the roote of Valerian in powder, and it will deſtroy the Palſey, ſo that ye eate no Hogge fleſh.

A remedy for the Dropſie.

SCrape an Elder roote very cleane, and breake it in many pieces, or ſhred it into white Wine, and let it ſteepe therein, then drinke the Wine, and it will heale your Diſeaſe whole.

Againſt ſtopping of the Pipes.

TAke Hiſope, Mintes, Roſe-mary, Daiſies, and Conſond, of each like quantity, and ſeeth them with Ale in Lycorice, and uſe it Morning and Evening.

Against Hoarſeneſſe.

TAke a good quantity of Verven, and ſeeth it with Lycorice in faire water, then ſtraine the water, and uſe no other drink with your meate untill you find remedy.

For the yellow Jaundiſe.

TAke the reddeſt Docke rootes that ye can get, and being waſhed cleane, put them into a veſſell of good Ale, and when it is ſtale, let the diſeaſed drinke no other drink to his meate but Ale, and it ſhall helpe.

For Wormes in the Bellie.

AGainſt the Wormes in the Bellie, take Onyons and pill them, cut or ſlice them ſmall, powre Spring water over them: Let it ſtand all Night, and in the Morning drinke that water, and it driveth away all wormes: powre the ſame water upon the Earth where the Wormes are, and within halfe an houre, they will all creepe out of the Earth.

Another. Likewiſe if one eate Garlicke Faſting, it killeth and driveth out Wormes out of the Body. Or elſe drinke diſtilled water of Knot-graſſe, or Shanie-graſſe, the ſame killeth wormes alſo: how beit it worketh more in young then in old folkes.

Another.

Another. Take Mares-milke, and drinke it as hote as you can have it from the Mare in the morning fasting.

An approved Remedy for a Woman that hath her Throwes before her time.

SEeth a good handfull of whole Chervill in a quart of Claret Wine, and when the Hearbes bee well sodden, wring them into the Wine, and clense it, and make thereof an *Hypocras* with Sugar, Cynamon and Ginger, and give her thereof to drinke warme at times needfull. And it shall expulse the paine, Approved.

A Powder for the Strangury.

TAke Ivie Berries dryed over the Fire between two stones, and Alisander seedes, of each a like quantity : and make a Powder thereof to be used in a draught of good Ale.

For the Collicke and Stone.

TAke unset Leekes, unset Time, and Parcely, and make pottage of it with Mutton : it is also good for the Mother.

For a Megrim in the Head.

TAke a cloath and warme it very hot, and chafe the nape of your necke, and your temples, a mornings.

For the Tooth ache.

TAke nine Pepper-cornes, and five Cornes of Bay-ſalt, and ſome Engliſh honey, and breake your Pepper-cornes, and beate them all in an Oyſter ſhell, then make little balls of lint, and dippe them in the Honey, and lay it unto your tooth, or rub your teeth with Allome beaten.

For a ſore Breſt.

TAke a Red-roſe cake, and white Wine in a diſh, and ſet it on a Chafingdiſh of coales and turne the cake up and downe in the diſh, and lay it to the breſt as hot as may bee ſuffered, and uſe this three or foure times, till it be whole.

For a ſore eye that burneth and is watrie.

TAke Hemlockes and diſtill them, and take the watet and lay it to your eyes, and take a little Lint, and dippe it in the water, and ſo lay it unto your eyes as you lye upright in your bed.

Another. Take ground Ivie beaten, cureth the Web in the Eye, putting it in once a day.

For to ſtoppe the Bloody Fluxe.

TAke a pinte of Milke, and a pinte of water, and let them boyle together over the Fire, untill it come all to a pinte: and let the Patient drinke it Morning and Evening.

A

A Remedy for a Fellon.

THis infirmity doth come of a venemous matter, and other while it commeth of an interiall cauſe, or of an exteriall, the interiall cauſe commeth of ſome evill humour, the exteriall cauſe doth come of ſome venemous ſtinging of an evill humour eate Treacle, and make a Plaiſter of Treacle and lay it upon the place: or take the white of a rawe Egge, and put in ſalt to it, and beate it well together, and make a Plaiſter thereof.

Another. Take Rew, and Soape, Soote, and Boares greace: and ſtampe them together, and lay it to the Fellon.

A Medicine well proved for the Megrim.

TAke the Juyce of Night-ſhade, and as much Vineger, with crummes of leavened Bread, and the white of two Egges, a quantity of Bolearmoniac, a quantity of Sage, and Dragons tayle: All theſe are to be made Plaiſter-wiſe upon Flaxe, and lay it upon your griefe; alſo Village to be ſtilled is very good.

For to heale a ſore Eye, hurt with the ſmall Pockes.

TAke the Marrow of the pinions of a Gooſe-wing cold, a quantity of Honey, new taken

out of the Combe, in the hive, and mingle it together, and lay it on the Patients Eye-lidde, and it will heale it.

For a sore Eye with a Pinne or a Web.

TAke white Allom, and Running-water, and boyle it together in an Egge-shell, till it be halfe consumed.

For a sore Eye that Itcheth and pricketh.

TAke Running water a quart, and put in white Copperas, a Rose-mary sprigge, and a spoonefull of Hony, and let it boyle to a pinte, and then drop a little into the Eye: and keepe it after from Rubbing or touching.

For a Sciatica or Ache in the Bones.

TAke of Rew, and red Nettles, of each a a handfull, Commin, blacke Sope, and Frankensence, of each a quantity, boyle all these together, and make a Plaister thereof, and lay it to the griefe.

Another. Take a lapfull of Nettles, another of Neppe, seethe them in Chamber-lye, and put therein a handfull of Bay-salt, and a quantity of blacke Soape, and let them boyle well together, and lay it to the griefe.

For Sore Eyes.

TAke Fennell rootes, white Daisie rootes and leaves, and lay it in white Wine, and wash your Eyes with it.

To

To stoppe a great Laske.

TAke a pottle of faire water, and put therein a Cony fleyed, well washed, and quartered, and let it be well skimmed when it doth seethe: then take a good handfull of Almonds unblanched, and the stones of great Raisins, and beat them in a Morter with some of the broth in the Pot, and unstrained put them in: then take halfe an ounce of whole Cinamon, a handfull of Blackberry leaves, a handfull of Planten with the rootes thereof, the Pot being cleane skimmed: put the aforesaid gredience therein, and let all boyle till it come to a quart, then straine the broth, and let the Patient drinke thereof Morning and Evening, or at other convenient times in the day.

Analliter, if the aforesaid Broth be warmed with a gad of Steele, when it is cold, it is so much the better.

To cause one to make Water.

TAke Parceley and seethe it in white Wine, and drinke it Morning and Evening.

For the Wind Collicke.

TAke Commin-seede, or fine Cod seede, and beat them to Powder, and put it into Ale, Beere, or white Wine, and drinke it, and it will make one Laxative.

For

For to make a Water for the same.

TAke Broomeseed, and beate it to Powder, and drinke it with Muskadine, or any other Wine.

For to bind on from the Laske.

TAke a penny-worth of Roch Allome, and seeth it in a pinte of white Wine, and drinke it.

For to skinne a sore Finger.

TAke Nervall Oyle, or Rose Oyle, or Camomill Oyle, or Pompilion, and annoynt your Finger or shinne with it, and it will be whole.

For a vehement Cough in young Children.

TAke the Juyce of Parcely, powder of Commin, Womens milke, and mixe them together; then give the Child to drinke thereof, and afterward make this Oyntment following: Take the seed of Hempe or Flaxe, and Fennycrick, and seethe them in common water, then presse out with your hands the substance of the Hearbs, which you shall mingle with Butter, and so annoynt the Childes brest with it as hot as may be.

For a broken Head.

TAke unwrought Waxe, and a little Sugar, and running Water, and boyle it in a Sawcer, and make a Plaister, and be whole.

For

For Chilblaines in the Feet or Hands.

TAke Sheeps Suet, and unwrought Wax, and Rozen, and boyle it in a Sawcer, and make a a Salve, and it will heale them.

To kill the Tooth-ache, or a Ring-worme, or a Tetter.

TAke Oyle of Broome, and annoynt the Gums at the roote of the Tooth where the paine is : It must bee used after this manner Take a piece of old Broomesticke, the older the better, and light it, and hold it downeward, and it will drop that which is yellow, and annoynt your Gummes with it, or put it in the hollow Tooth.

For a Stitch.

TAke Groundsill and dry it, and put sweet Butter into it, and put it where the paine is, as hot as may be suffered : Or take Oates (the blackest that you can get) and fry them with red Vineger, and lay it as hot as may be suffered where the paine is.

For an Ache or a Bruise.

TAke oyle of Peeter, it must be used after this manner : Take a stoole, and when that you are Rising or going to Bed, sit with your Backe towards the fire, you must have a great fire, and where the paine is, you must rub it with some of the Oyle all downewards, and they

they that doe dreſſe you, muſt dry their hands well againſt the fire and chafe it.

To make white Teeth.

TAke Lemmons and make ſtild water of them, and waſh your Teeth with it, for it is a ſoveraigne thing: Or if you will not make the water, take the Liquor of them, which is alſo good for the ſame purpoſe, but the water is better, becauſe it is finer: ſo that in the Stilling it loſe not his force.

A Medicine for a ſwelling in the Cheeke.

TAke a pinte of white Wine, and halfe a handfull of Camomill flowers, and ſeethe them in the white Wine, and waſh your cheeke, both within and without, as hote as you can ſuffer it.

To make a Perfume ſuddenly in a Chamber where a ſicke man lyeth.

TAke a little Earthen Pot, and put into it a Nutmeg, two ſcruples of the ſticke of Cloves, and two of the ſticke of Cinamon, and foure of ſtorax Calamint, Roſe-water, or water of Spike, or ſome other ſweet water, and ſeethe it: then put it into a pot-ſhard, with a few hot Aſhes, and coales under it, and ſet it in the Chamber, and the ſmoake thereof ſhall give a ſweet, amiable, and hearty ſavour.

To

To make a cleere voyce.

TAke Elder-berries, and dry them in the Sunne, but take heed they take no moysture: then make powder of them, and drinke it every Morning fasting with white Wine.

A Medicine for the Mother.

TAke a pinte of Malmsie, a little quantity of Commin-seede and Coriander-seed, and a Nutmegge, beate these together, and then seethe them to halfe a pinte, with a little white Suger-candie, you must take a spoonefull at a time.

A Medicine for a Stitch or Bruise.

TAke three quarts of small Ale, and one penny-worth of Figs, and one pennyworth of great Reisons, and cut the stones out of them, and one penny-worth of Licorice, of Isope, of Violet leaves, and of Lettice of each one handfull, and seethe them from three quarts to three pints, and straine it, and so let the person drinke it, and after make this Plaister following, Take a quantity of horse dung, and a quantity of Tarre, fry it, and put a little Butter and Vineger into it, and make a Plaister, and lay it to the side.

For

For the bloody Fluxe.

TAke of Suger rosset made of dry Roses, of Trissendall, of each one ounce and a half, mixe these together, and eate it with meat or drinke it with drinkes; but the best remedy I could find, is to take three handfuls of St. *Johns* woort, as much Planten, and as much Cressis, and seethe these in a gallon of Raine water or red Wine to a pottle and straine it, then put to it two ounces of Sinamon beaten, and drinke thereof often. Also, take a Spunge and seethe it in a pint of Muskadine, and wring it, and let the Patient sit over it close, as hot as they can suffer it, and cover them warme.

Remedies for the Itch.

TAke of Salt-water a gallon, and seethe it with three handfuls of wheaten bread crums that is leavened, and wash your body with the water: Or, wash your body in the Sea two or three times. Or, else take the bran made of Cockle-seeds three handfuls, and of the powder of Brimstone two ounces; boyle these in a pottle of white wine Vineger, and wash your body therewith three or foure times. Or take a quantity of Brimstone, and a quantity of Allome, and burne them on a fire-shovell over the fire, beat them very small and boyle them with Bores-greace, and so annoint the Itch.

To

To kill Lice or Itch.

TAke Quicksilver two penniworth, and kill it with fasting-spittle in a dish, beating it well together, and put thereto foure penny-worth of Oyle of Bayes, and so annoint the place; this receipt will kill both Itch and Lice in the head or body.

To cure the Crampe.

MAke a Ring of an Oxe or Cowes horn, or of a Sea-horse tooth, or of the Pizle of a Sea-horse and weare it. It is proved.

For a paine or swelling in the Privie parts.

TAke white wine Vineger and Cow-dung, boyle them to a Poultis, and when it is ready put thereto oyle of Roses; and if the griefe proceed of a cold cause, put thereto some Camomill flowers applyed very hot.

Another. Take Commin-seeds beaten into to powder, Barly-meale, and Honey, of each a like quantity, then fry them together with a little Sheeps suet, heat it and bind it as a plaister to the Cods.

Remedies for Burning or Scalding.

TAke five or sixe spoonefuls of Sallet oyle, and as much of Running water, beat them together till they bee well incorporated, then anoynt the place therewith and lay thereon a Dock leafe, it will both coole and heale.

Ano-

Another. Take of the herbe Periwinckle, fry it in a pan with freſh Butter, freſh Greace, and Sheepes dung newly made; when it is well fryed ſtraine it through a cloath and it will be like Salve, then ſpred it on a Linnen cloth as broad as the ſore is and apply it thereto. It will cure it, though it were ſcalded and burnt to the bone, if it be taken in time, renewing the plaiſter Morning and evening.

Remedies for the Piles.

TAke Martlemaſſe beefe, dry it and beat it to powder, then put it into a chafingdiſh of coales, and ſet it in a chaire, and ſit over it.

Another. Burne two or three Brickes red hote, put them into a Pan in a cloſe Stove and ſprinckle Vineger upon them, letting the party ſit cloſe over it that hee may receive the fume thereof into his fundament, doing this three or foure times if need require, will helpe it.

A Remedy for the Cappes.

TAke the oyle of ſweet Almonds one ounce, and anoynt the place therewith; or any of theſe things following is good, the powder of the rinde of Pomegranets, the Marrow of a Calfe, or a Hart, the fat of a Capon, Gooſe, or Ducke, and ſuch like.

An

To kill a Tetter or Ringworme.

TRose de Arsmeg is good, and if it come of Blood exhaust two or 3. ounces of blood or more if need require, and that Age, time and strength will permit; and if it bee *Lupte*, cut off the heads of them, and rub them with Salt and Garlick stampt together, and then lay over them a plate of Lead.

Approved remedies for the Shingles.

TAke Rose-water, Planten-water, and white Wine, of each of them halfe a pinte, put all these together and wash the place often therewith. Or else take of red Wormes that come out of the Earth, and bray them in a morter, and put to them a little Vineger, and so make plaisters, &c. Or else take flowers of Camomill, Rose-leaves, and Violets, the weight of each of them one ounce; of Myrtles, and Sumack, of each of them an ounce and a halfe, seethe all these in white Wine and make a plaister and lay it to the place, or else make an oyntment of Ceruse. I have taken Houseleek and have stampt it with a little Camphere and put to it white Wine, and have layd it to the place and have healed the Patient; also, the Oyle of Roses, or the Oyle of Violets is good for this impediment, mixt together with the whites of Egges, and the juyce of Planten.

For the Collicke and gripings in the Belly.

Give the patient Jeane Treacle, and powder of Cloves well sodden in good Wine and let them drinke it very warne. Or, take the root of Lilly, and Horehound, and seethe it in Wine, and give the patient. *Probatum est.*

A Plaister for the same.

TAke Lynseed and stamp it, and Dock leaves and seethe them well in water and make a plaister, and lay it to the griefe very warme.

For a Scurffe in the Body.

THis Infirmity doth come of a Cholericke and Melancholick humour. For this cure I take two ounces of Bores grease, then I doe put in one ounce of the powder of Oyster shels burnt, and of the powder of Brimstone, and three ounces of Mercury mortified with fasting spittle; compound all these together, and annoynt the body three or foure times, and take an easie Purgation.

A Remedy for a wild running Scab.

TAke Mercury mortified with fasting spittle three ounces, incorporate it with oyle of Bayes, and annoynt the body, or else take Mercury mortified three ounces, and of the Powder of Brimstone two ounces, the powder of Enula Campana two ounces, & confect these together

together with Barrowes greaſe, and anoynt often therewith.

For a Timpany.

TAke a pinte of Broome Aſhes, either of greene or dry, and a quarter of an ounce of Sinamon bruiſed, ſift the Aſhes, and let a pinte thereof and the bruiſed Sinamon lye in ſteepe all night in a pottle of White Wine, then let it run through a gelly bag twice or thrice till it run cleere, put in ſome Sugar, and a toſt unto it, drinke thereof thrice a day, in the Morning faſting, and an houre before Supper, and an houre after Supper.

For one that is in a Conſumption.

TAke foure ounces of Shavings of Harts-horne, one ounce of the Shavings of Ivory, put it in a Pipkin with a Gallon of faire water, let it ſtand on the fire twelve houres in fuſing and boyling ſoftly cloſe covered, then take twenty Egges in their Shells, crack their Shells, and put them in a diſh with Salt, and let them ſtand an houre, and purge themſelves, then pull them from their ſhells, waſhing them till they be cleane, then put them in the Pipkin to the Harts-horne, and let it boyle two houres, then put in a good handfull of Raiſons of the Sun ſtoned, halfe an ounce of Liquorice ſcraped and ſliced, and a blade or

two of Mace, boyle all these till it come to a quart of Liquor, then put in halfe a pinte of white Wine, fixe spoonfuls of Rose-water, two penny-worth of Saffron powdered, boyle all a little while, then straine it, or run it through a gelly bag, if you please you may sweeten it as you like it, put a little Salt in it, when it is cold it will be a Jelly, you may take it cold or warme three or foure spoonfuls at a time, in the Morning fasting; at foure of the clock in the afternoone, and when you go to bed. If you doe think this too troublesome you may boyle the Egges in Broth or Milke, so you boyle them a good while and so drink the Broth or Milke as you like best, they are exceeding strengthning and will do you great good if it please God to give blessing to it.

A Medicine for one that is broken.

TAke a quantity of Comfrey, a quantity of Knee-home, a quantity of Knotted grasse, a quantity of Ribervorum, and a quantity of Polipody: stampe them altogether, and straine them in Ale, and then give the patient the same to drinke cold, and trusse him up with some bolster and let his dyet be but competent, eschewing all slippery meats, as Butter and such like; provided alwayes, that the patient keepe his bed fixe or seven dayes, lying upon

upon his Backe, and sometimes hold his belly with his hand.

For the shrinking of the Sinewes.

TAke the marrowe of a Horse-bone and the crops of Elders, and as much of Sage, and chop them together, and boyle them in the Marrow, and then straine out the Hearbes, and put to the liquor one spoonfull of Honey, two spoonefuls of *Aqua Composita*, and a quantity of Pepper, and boyle it againe, and keepe it for your use.

For the staying of the fluxe.

TAke a new layd Egge, and take off a little of the top of it, and powre out a little of the white, and fill up the Egge with *Aqua-composita*, and stirre it together, and rott it, and sup up the Egge in the morning fasting: till you be well use this.

A Medicine for a sore Throat.

TAke a pinte of Milke, halfe a handfull of Collumbine leaves, halfe a handfull of Gasell, a dozen leaves of Sinkefoyle, and two Jewes-eares; (and boyle them) and so the partie must use it Evening and morning, and gargale it in his throate.

For weakenesse in the Backe.

TAke Clary and Dates, and the pith of an Oxe, and put them together, and then put

to them Creame, and Egges, and grated bread, and fry them together, and ſtrew Suger on it, and eate it in the Morning faſting, and you muſt put ſome white Sanders in it alſo, when you temper it together.

For the Carbunckle or Impoſtume in the Head.

TAke Worme-wood, Origanum, Mayron, by even portions, and ſeeth them in ſweet Wine, and after that wring out the juyce, and lay it to the Eares of the ſicke, with two ſpunges as hot as hee may ſuffer it; uſe this two or three times, and he ſhall be whole.

To take away Pock-holes, or any ſpot in the face.

TAke white Roſe-water and wet a fine cloth therein, and ſet it all night to freeze, and then lay it upon your face till it be dry: alſo take three Puppies, the reddeſt you can get, and quarter them, take out the Garbage: then diſtill them in quart of new milke of a red Cow, and with this water waſh your face.

For faintneſſe in the Stomacke, or the Morphew.

TAke a quantity of Amber beaten to powder, and a quantitie of Engliſh Saffron in powder likewiſe, and put it into white Wine, and drinke it ſeaven or eight times.

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A good Fumigation for the French Poxe confirmed.

TAke Synaper two ounces, of Frankensence, of Liquid Storax, a dram and a halfe, and mingle them: the manner how to minister this suffumigation is this; You must set your Patient naked under a straight Canopie, and you must lay upon the Coales the first part of your aforesaid Receipt, and the Patient must enforce himselfe to receive the smoake, keeping the fire betweene his Legges till he begin ro sweate: and so doing the space of foure dayes, till his Teeth begin to ake.

Pilles against Morbo.

TAke of all the Mirabulines three drams, of Troskes, of Colloquintida, of Masticke, of Digredium two drams, of Nigula, of Organy, of Cummin, two drams, of blacke Ellbore, one dram, of Spike, of Euphorium, of Harts-horne burnt, of Sall-gemme halfe a dram, of Mayden haire, of the Coddes of Seney, of Pollytricon, of Galitricon, of the flowers of Rosemary, of Harts-horne, of Epithiam one dram, of Coryanders, of Annisced, of Polipodium, sixe drams, of good Treacle sixe drams, of Agaricke in Traskes, and of washed Aloes, tenne drams, of the Spices of Hiera, *De ecto Rubija*

Rubijs of the ſpices of Diarodam Albatis, eigh t drams : Make a paſte of Pilles, with the juyce of Femitory, and honey of Roſes, one dra m.

To make your Drinke.

TAke twenty ounces of Pock-wood, being turned of a Turner very ſmall, which put into an Earthen Pot of two Gallons, and put thereto eight pound of Running water, the beſt you can get, and let it ſtand in ſoake foure and twenty houres, the Pot being covered, then take and ſtop the Pot with Paſte, ſo cloſe that no ayre may goe out, you muſt keepe the ſtrength in it, and that is your chiefeſt helpe, and with the point of your Knife make a hole in the Paſte, and therein put a peg of wood, which is to give it ayre, at times in the boyling for breaking of the pot : and thus let it boyle on a ſoft fire of Coales, the ſpace of ſixe houres, in which time it will be conſumed to a pottle; and that will ſerve you for your Drinke, to take Morning and Evening for foure dayes, againſt which time you muſt make more. After the firſt ſeething, ſeeth the ſame Wood againe, with the like quantity of water and time likewiſe : and that is for your common Drinke, to ſerve at all times till you make new.

To make your Basket.

TAke foure and twenty pound of the pureſt Wheat-flower, which you can get, and put thereto one pound of fine Sugar, and ſo make your Bisket, which will ſerve for your turne all the time of your Dyet.

A Receipt, and a Soveraigne Dyet for the French Poxe. Proved.

FIrſt, prepare a Chamber, which make ſo cloſe that no ayre enter into it, and defend all ill ſavours out of it, and therein to bee twelue dayes together, before you doe begin your Dyet, every day forbearing of eating, of Fleſh and drinking leeſe: On the thirteenth day you muſt begin your Dyet, and then to take a Purgation of Gaſſia Fiſtula, or of Scamonia, to make your Body empty, keeping your Bed, ſweating temperately, without any provoking: which ſweating is your greateſt Remedy, in the which your Sweate, you ſhall drinke of your ſecond drinke as often and as much as you liſt: and of your firſt drinke you muſt drinke every Morning at five a clocke, and Evening at eight a clocke, eight ounces at a gulpe warme, ſaving on the dayes you take your Purgation: On which dayes, drinke all of your ſecond Drinke, deſiring alwayes to be merry and light-harted,

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in using often to smell to dryed Orenges, hot Bread, Vineger of Roses, Mustard, and Apples: and after this manner, you must keepe your Chamber thirty dayes together, and never to take Ayre, and at fifteene dayes you must take another Purgation like to the first, and that day to drinke all of your second Drinke: and in like manner, another Purgation the thirtieth day: on which day, you may take Broth of a Chicken, or of Mutton, and by little and little take the Ayre, and drinke good drinke.

The order of your Fare.

EVery day take a quantity of a Chicken, and seethe it in water, and put thereto Borage leaves, or Borage Flowers without other Spices or Salt, or any other thing: which Chicken eate to thy Dinner, and every day eate three ounces of Bisket, and no more; that which you leave of your Bisket, eate at night, with a few Raisins of the Sun, and your Dinner must be at tenne a clock before noone, and your Supper at five a clock at afternoon: and at your Dinner you may dip your Bisket in your Broth (if you will) and so drinke your Drinke as aforesaid, and this is your Fare and Dyet for the space of thirty dayes, and no other.

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A marvailous Secret to preserve a man from the Plague, and hath bin proved in England, of all the Physitians, in that great and vehement Plague in the yeare 1348. *which crept through all the World : and the other in the yeere* 1625. *and there was never any which used this secret, but hee was preserved from the Plague.*

TAke Aloe Epaticum, or Sicotrine, fine Sinamon and Myrrhe, of each of them three drams, Cloves, Mace, Lignum Aloes, Masticke, Bole-armoniack, of each of them halfe a dram : let all these things be well stamped in a cleane Morter, then mingle them together, and after keepe them in some close vessell, and take of it every Morning two penny weight, in halfe a glasse of white Wine with a little water, and drinke it in the Morning at the dawning of the Day : and so may you (by the grace of God) goe boldly into all infection of the ayre and Plague.

A soveraigne Drinke to preserve one against the Plague or Pestilence.

TAke the quantity of a Dram and an halfe of Powder Imperiall, a dram of Triakle and of Dragon water, and Sorrell water, of each of

of them an ounce, and drinke it with Ale in the Morning fasting, and if one have the Infection within 24. houres before, yet by Gods grace he shall escape it. This hath beene truely proved in the last great Visitation.

Another. Take a dram of Methridatum, and give it the Patient with Dragon water, white Wine, or some other liquor to drinke, when he supposeth himself to be first infected.

Another Preservative against the Plague.

TAke seven or eight leaves of Sorrell, and wash them in faire Water and Vineger, and steepe them in the said Water and Vineger a good while, and eate them Fasting.

The Lady Gath, *her Medicine against the Plague.*

TAke Abaunce, Turmintell, Sage, Spermint, and Violet leaves, of each one handfull, and stampe them in a Morter very small, when you have so done, straine them through a strainer with red Wine, Claret or white, whether you can most easily get, and luke-warme, and give of this water to the dito drinke seased.

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An excellent Antidote againſt the Plague or Poyſon.

TAke two Walnuts, two Figs, twenty leaves of Rew, and one graine of Salt, ſtampe them and mixe them all together, eate it in the morning faſting, and you ſhall be ſafe from the Plague or poyſon that day.

An excellent Preſervative againſt the Plague.

TAke Sage, Hearbe grace, Elder leaves, and Bramble leaves, of each a handfull, take alſo a quart of white Wine, and a good race of Ginger beaten ſmall or grated, ſtampe the Hearbs with the Wine and the Ginger, then ſtrain it through a cloth, take a ſpoonfull of this Medicine every morning faſting, for nine dayes together; after the firſt ſpoonfull, you ſhall be ſafe for twenty foure dayes, and after the ninth ſpoonfull, you ſhall be ſafe for two moneths. But if it ſhall happen that you be ſtricken ere you drinke of this, then take a ſpoonefull of the water of Bittony, with a ſpoonfull of it mingled altogether and drink it, it will expell the venome, and if the ſore dore appeare, then take Bramble leaves and Elder leaves, of each a like quantity, ſtampe them and make a Plaiſter thereof, and lay it to the ore, and it will heale it with Gods helpe.

A good Drinke to be used to those that are infected with the Plague.

TAke Berries of Ivie (that are ripe, gathered on the North side of the Tree) and dry them in the shadow : then stampe them to powder, then take a dram of the same Powder, and temper it well with two ounces of Planten-water, or white Wine, and let the sicke person drinke a good draught thereof, and remaine in his Bed, and sweate as much and as often as he can, after hee hath taken it, then warme a cleane shirt for him to put on, (and if his shirts may be shifted often, it will bee the better after his sweating) and likewise his sheets and Bed-cloathes, if it may be, if not, at the least his sheets and shirt : and in using of this for the space of three dayes together, he will dye or mend without all doubt, (by Gods helpe.) *This hath beene often and truely proved.*

To provoke sleepe to the sicke person : Take a good quantity of Womans brest Milke, and put thereto a little quantity of *Aqua-Vitæ*, stirre them well together, and moysten the Temples of the Head of the Patient, and the Nostrils well therewith, and let

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it be laid on with some Feather, or some fine linnen cloth, and this will doe much good. It hath bin often proved.

And if it happen, that the sicke person find himselfe greatly grieved, and that any Swelling begin in any place to grow sore, then take Elder leaves, red Bramble leaves, and Mustard seed, and stampe them all together, and make a Plaister thereof, and lay the same to the Sore, and this will both draw and heale. Or take two handfuls of Scabious, and stampe it in a Morter, then temper it well with two ounces of Swines greace, that is salted, and the yolke of an Egge, then stampe them all together, and laid thereto Plaister-wise, will draw exceeding well.

How to breake a Plague sore.

TAke blacke Snayles and leavened Bread, stampe them very well together, make a Plaister thereof and apply it to the Sore, and it will breake sodainly by Gods helpe.

When Medicines effect, give all the glory to GOD.

A Prayer.

A Prayer.

OEternall God, and moſt ſure comfor and conſolation in all Afflictions, whicl healeſt the ſicke Soules oppreſſed with Sin which miniſtreſt merciſull Medicines to th repentant Heart, and doeſt refreſh the ſinful ſinners, that thirſt after thy precious goodneſſe moſt humbly we beſeech thee have reſpect tc our deadly Diſeaſes, and purge them with tha ſpilling of thy moſt precious Blood, that w may be made cleane and found in thy ſight, tc receive the healthfull ſalvation of our Soules and to reſt with thy holy Congregation, an heavenly Fellowſhip in thy glorious and ever laſting Kingdome, already purchaſed for us, by thy onely Sonne

CHRIST JESUS,

our onely Lord and Saviour.

Amen.

FINIS.